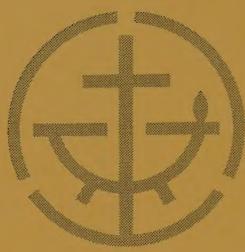


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STUDIES IN SEXUAL INVERSION



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STUDIES IN  
SEXUAL INVERSION

embodying: *A Study in Greek Ethics*  
and *A Study in Modern Ethics*

BY  
JOHN ADDINGTON SYMONDS, 1840-1893.



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## PREFACE

There is a passion, or a perversion of appetite, which, like all human passions, has played a considerable part in the world's history for good or evil; but which has hardly yet received the philosophical attention and the scientific investigation it deserves. The reason of this may be that in all Christian societies the passion under consideration has been condemned to pariahdom; consequently, philosophy and science have not deigned to make it the subject of special enquiry. Only one great race in past ages, the Greek race, to whom we owe the inheritance of our ideas, succeeded in raising it to the level of chivalrous enthusiasm. Nevertheless, we find it present everywhere and in all periods of history. We cannot take up the religious books, the legal codes, the annals, the descriptions of the manners of any nation, whether large or small, powerful or feeble, civilised or savage, without meeting with this passion in one form or other. Sometimes it assumes the calm and dignified attitude of conscious merit, as in Sparta, Athens, Thebes. Sometimes it skulks in holes and corners, hiding an abashed head and shrinking from the light of day, as in the capitals of modern Europe. It confronts us on the steppes of Asia, where hordes of nomads drink the milk of mares; in the bivouac of Keltish warriors, lying wrapped in wolves' skins round their camp-fires; upon the sands of Arabia, where the Bedaween raise desert dust in flying squadrons. We discern it among the palm-groves of the South Sea Islands, in the card-houses and temple-gardens of Japan, under Esquimaux snow-huts, beneath the sultry vegetation of Peru, beside the streams of Shiraz and the waters of the Ganges, in the cold clear air of Scandinavian winters. It throbs in our huge cities. The pulse of it can be felt in London, Paris, Berlin, Vienna, no less than in Constantinople, Naples, Teheran, and Moscow. It finds a home in Alpine valleys, Albanian ravines, California canyons, and gorges of Caucasian mountains. It once sat, clothed in Imperial purple, on the throne of the Roman Cæsars, crowned

with the tiara on the chair of St. Peter. It has flaunted, emblazoned with the heraldries of France and England, in coronation ceremonies at Rheims and Westminster. The royal palaces of Madrid and Aranjuez tell their tales of it. So do the ruined courtyards of Granada and the castle-keep of Avignon. It shone with clear radiance in the gymnasium of Hellas, and nerved the dying heroes of Greek freedom for their last forlorn hope upon the plains of Chæronea. Endowed with inextinguishable life, in spite of all that has been done to suppress it, this passion survives at large in modern states and towns, penetrates society, makes itself felt in every quarter of the globe where men are brought into communion with men.

Yet no one dares to speak of it; or if they do, they bate their breath, and preface their remarks with maledictions.

Those who read these lines will hardly doubt what passion it is that I am hinting at. *Quod semper ubique et ab omnibus*—surely it deserves a name. Yet I can hardly find a name which will not seem to soil this paper. The accomplished languages of Europe in the nineteenth century supply no term for this persistent feature of human psychology, without importing some implication of disgust, disgrace, vituperation. Science, however, has recently—within the last twenty years in fact—invented a convenient phrase, which does not prejudice the matter under consideration. She speaks of the "inverted sexual instinct"; and with this neutral nomenclature the investigator has good reason to be satisfied.

Inverted sexuality, the sexual instinct diverted from its normal channel, directed (in the case of males) to males, forms the topic of the following discourse. The study will be confined to modern times, and to those nations which regard the phenomenon with religious detestation. This renders the enquiry peculiarly difficult, and exposes the enquirer, unless he be a professed expert in diseases of the mind and nervous centres, to almost certain misconstruction. Still, there is no valid reason why the task of statement and analysis should not be undertaken. Indeed, one might rather wonder why candid and curious ob-

servers of humanity have not attempted to fathom a problem which faces them at every turn in their historical researches and in daily life. Doubtless their neglect is due to natural or acquired repugnance, to feelings of disgust and hatred, derived from immemorial tradition, and destructive of the sympathies which animate a really zealous pioneer. Nevertheless, what is human is alien to no human being. What the law punishes, but what, in spite of law, persists and energises, ought to arrest attention. We are all of us responsible to some extent for the maintenance and enforcement of our laws. We are all of us, as evolutionary science surely teaches, interested in the facts of anthropology, however repellent some of these may be to our own feelings. We cannot evade the conditions of *atavism* and *heredity*. Every family runs the risk of producing a boy or a girl whose life will be embittered by inverted sexuality, but who in all other respects will be no worse or better than the normal members of the home. Surely, then, it is our duty and our interest to learn what we can about its nature, and to arrive through comprehension at some rational method of dealing with it.



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### I.

FOR the student of sexual inversion, ancient Greece offers a wide field for observation and reflection. Its importance has hitherto been underrated by medical and legal writers on the subject, who do not seem to be aware that here alone in history have we the example of a great and highly-developed race not only tolerating homosexual passions, but deeming them of spiritual value, and attempting to utilise them for the benefit of society. Here, also, through the copious stores of literature at our disposal, we can arrive at something definite regarding the various forms assumed by these passions, when allowed free scope for development in the midst of a refined and intellectual civilisation. What the Greeks called paiderastia, or boy-love, was a phenomenon of one of the most brilliant periods of human culture, in one of the most highly organized and nobly active nations. It is the feature by which Greek social life is most sharply distinguished from that of any other people approaching the Hellenes in moral or mental distinction. To trace the history of so remarkable a custom in their several communities, and to ascertain, so far as this is possible, the ethical feeling of the Greeks upon this subject, must be of service to the scientific psychologist. It enables him to approach the subject from another point of view than that usually adopted by modern jurists, psychiatrists, writers on forensic medicine.

### II.

The first fact which the student has to notice is that in the Homeric poems a modern reader finds no trace of this passion. It is true that Achilles, the hero of the *Iliad*, is distinguished by

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his friendship for Patroclus no less emphatically than Odysseus, the hero of the *Odyssey*, by lifelong attachment to Penelope, and Hector by love for Andromache. But in the delineation of the friendship of Achilles and Patroclus there is nothing which indicates the passionate relation of the lover and the beloved, as they were afterwards recognized in Greek society. This is the more remarkable because the love of Achilles for Patroclus added, in a later age of Greek history, an almost religious sanction to the martial form of paiderastia. In like manner the friendship of Idomeneus for Meriones, and that of Achilles, after the death of Patroclus, for Antilochus, were treated by the later Greeks as paiderastic. Yet, inasmuch as Homer gives no warrant for this interpretation of the tales in question, we are justified in concluding that homosexual relations were not prominent in the so-called heroic age of Greece. Had it formed a distinct feature of the society depicted in the Homeric poems, there is no reason to suppose that their authors would have abstained from delineating it. We shall see that Pindar, Æschylus and Sophocles, the poets of an age when paiderastia was prevalent, spoke unreservedly upon the subject.

Impartial study of the *Iliad* leads us to the belief that the Greeks of the historic period interpreted the friendship of Achilles and Patroclus in accordance with subsequently developed customs. The Homeric poems were the Bible of the Greeks, and formed the staple of their education; nor did they scruple to wrest the sense of the original, reading, like modern Biblicalists, the sentiments and passions of a later age into the text. Of this process a good example is afforded by Æschines in the oration against Timarchus. While discussing this very question of the love of Achilles, he says: "He, indeed, conceals their love, and does not give its proper name to the affection between them, judging that the extremity of their fondness would be intelligible to instructed men among his audience." As an instance, the orator proceeds to quote the passage in which

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Achilles laments that he will not be able to fulfil his promise to Menoetius by bringing Patroclus home to Opus. He is here clearly introducing the sentiments of an Athenian hoplite who has taken the boy he loved to Syracuse and seen him slain there.

Homer stood in a double relation to the historical Greeks. On the one hand, he determined their development by the influence of his ideal characters. On the other, he underwent from them interpretations which varied with the spirit of each successive century. He created the national temperament, but received in turn the influx of new thoughts and emotions occurring in the course of its expansion. It is, therefore, highly important, on the threshold of this inquiry, to determine the nature of that Achilleian friendship to which panegyrists and apologists of the custom make such frequent reference.

### III.

The ideal of character in Homer was what the Greeks called heroic; what we should call chivalrous. Young men studied the *Iliad* as our ancestors studied the Arthurian romances, finding there a pattern of conduct raised almost too high above the realities of common life for imitation, yet stimulative of enthusiasm and exciting to the fancy. Foremost among the paragons of heroic virtue stood Achilles, the splendour of whose achievements in the Trojan war was only equalled by the pathos of his friendship. The love for slain Patroclus broke his mood of sullen anger, and converted his brooding sense of wrong into a lively thirst for vengeance. Hector, the slayer of Patroclus, had to be slain by Achilles, the comrade of Patroclus. No one can read the *Iliad* without observing that its action virtually turns upon the conquest which the passion of friendship gains over the passion of resentment in the breast of the chief actor. This the Greek students of Homer were not slow to see; and they not unnaturally selected the friendship of Achilles for their

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ideal of manly love. It was a powerful and masculine emotion, in which effeminacy had no part, and which by no means excluded the ordinary sexual feelings. Companionship in battle and the chase, in public and in private affairs of life, was the communion proposed by Achilleian friends—not luxury or the delights which feminine attractions offered. The tie was both more spiritual and more energetic than that which bound man to woman. Such was the type of comradeship delineated by Homer; and such, in spite of the modifications suggested by later poets, was the conception retained by the Greeks of this heroic friendship. Even Æschines, in the place above quoted, lays stress upon the mutual loyalty of Achilles and Patroclus as the strongest bond of their affection: "regarding, I suppose, their loyalty and mutual goodwill as the most touching feature of their love."

### IV.

Thus the tale of Achilles and Patroclus sanctioned among the Greeks a form of masculine love, which, though afterwards connected with paiderastia properly so called, we are justified in describing as heroic, and in regarding as one of the highest products of their emotional life. It will be seen, when we come to deal with the historical manifestations of this passion, that the heroic love which took its name from Homer's Achilles existed as an ideal rather than an actual reality. This, however, is equally the case with Christianity and chivalry. The facts of feudal history fall below the high conception which hovered like a dream above the knights and ladies of the Middle Ages; nor has the spirit of the Gospel been realised, in fact, by the most Christian nations. Still we are not on that account debarred from speaking of both chivalry and Christianity as potent and effective forces.

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## V.

Homer, then, knew nothing of paiderastia, though the *Iliad* contained the first and noblest legend of heroic friendship. Very early, however, in Greek history boy-love, as a form of sensual passion, became a national institution. This is proved abundantly by mythological traditions of great antiquity, by legendary tales connected with the founding of Greek cities, and by the primitive customs of the Dorian tribes. The question remains how paiderastia originated among the Greeks, and whether it was introduced or indigenous.

The Greeks themselves speculated on this subject, but they arrived at no one definite conclusion. Herodotus asserts that the Persians learned the habit, in its vicious form, from the Greeks; but, even supposing this assertion to be correct, we are not justified in assuming the same of all barbarians who were neighbours of the Greeks; since we know from the Jewish records and from Assyrian inscriptions that the Oriental nations were addicted to this as well as other species of sensuality. Moreover, it might with some strain on language be maintained that Herodotus, in the passage above referred to, did not allude to boy-love in general, but to the peculiarly Hellenic form of it which I shall afterwards attempt to characterise.

A prevalent opinion among the Greeks ascribed the origin of paiderastia to Crete; and it was here that the legend of Zeus and Ganymede were localised. "The Cretans," says Plato, "are always accused of having invented the story of Ganymede and Zeus, which is designed to justify themselves in the enjoyment of such pleasures by the practice of the god whom they believe to have been their lawgiver."

In another passage, Plato speaks of the custom that prevailed before the time of Laius—in terms which show his detestation of a vice that has gone far toward corrupting Greek society. This sentence indicates the second theory of the later Greeks

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upon this topic. They thought that Laius, the father of Oedipus, was the first to practise *Hybris*, or lawless lust, in this form; by the rape committed on Chrysippus, the son of Pelops. To this crime of Laius the Scholiast to the *Seven against Thebes* attributes all the evils which afterwards befell the royal house of Thebes, and Euripides made it the subject of a tragedy. In another but less prevalent Saga the introduction of paiderastia is ascribed to Orpheus.

It is clear from these conflicting theories that the Greeks themselves had no trustworthy tradition on the subject. Nothing, therefore, but speculative conjecture is left for the modern investigator. If we need in such a matter to seek further than the primal instincts of human nature, we may suggest that, like the orgiastic rites of the later Hellenic cultus, paiderastia in its crudest form was transmitted to the Greeks from the East. Its prevalence in Crete, which, together with Cyprus, formed one of the principal links between Phœnicia and Hellas proper, favours this view. Paiderastia would, on this hypothesis like the worship of a Paphian and Corinthian Aphrodite, have to be regarded as in part an Oriental importation. Yet, if we adopt any such solution of the problem, we must not forget that in this, as in all similar cases, whatever the Greeks received from adjacent nations, they distinguished with the qualities of their own personality. Paiderastia in Hellas assumed Hellenic characteristics, and cannot be confounded with any merely Asiatic form of luxury. In the tenth section of this Essay I shall return to the problem, and advance my own conjecture as to the part played by the Dorians in the development of paiderastia into a custom.

It is enough for the present to remark that, however introduced, the vice of boy-love, as distinguished from heroic friendship, received religious sanction at an early period. The legend of the rape of Ganymede was invented, according to the passage recently quoted from Plato, by the Cretans with the express purpose of investing their pleasures with a show of piety. This

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localisation of the religious sanction of paiderastia in Crete confirms the hypothesis of Oriental influence; for one of the notable features of Græco-Asiatic worship was the consecration of sensuality in the Phallus cult, the *Hiero douloi* (temple slaves, or *bayadères*) of Aphrodite, and the eunuchs of the Phrygian mother. Homer tells the tale of Ganymede with the utmost simplicity. The boy was so beautiful that Zeus suffered him not to dwell on earth, but translated him to heaven, and appointed him the cupbearer of the immortals. The sensual desire which made the king of gods and men prefer Ganymede to Leda, Io, Danaë, and all the maidens whom he loved and left on earth, is an addition to the Homeric version of the myth. In course of time the tale of Ganymede, according to the Cretan reading, became the nucleus around which the paiderastic associations of the Greek race gathered, just as that of Achilles formed the main point in their tradition of heroic friendship. To the Romans and the modern nations the name of Ganymede, debased to Catamitus, supplied a term of reproach, which sufficiently indicates the nature of the love which he became eventually the eponym.

### VI.

Resuming the results of the last four sections, we find two separate forms of masculine passion clearly marked in early Hellas—a noble and a base, a spiritual and a sensual. To the distinction between them the Greek conscience was acutely sensitive; and this distinction, in theory at least, subsisted throughout their history. They worshipped Erôs, as they worshipped Aphrodite, under the twofold titles of Ouranios (celestial) and Pandemos (vulgar, or *volvinaga*); and, while they regarded the one love with the highest approval, as the source of courage and greatness of soul, they never publicly approved the other. It is true, as will appear in the sequel of this essay, that boy-

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love in its grossest form was tolerated in historic Hellas with an indulgence which it never found in any Christian country, while heroic comradeship remained an ideal hard to realise, and scarcely possible beyond the limits of the strictest Dorian sect. Yet the language of philosophers, historians, poets and orators is unmistakable. All testify alike to the discrimination between vulgar and heroic love in the Greek mind. I purpose to devote a separate section of this inquiry to the investigation of these ethical distinctions. For the present, a quotation from one of the most eloquent of the later rhetoricians will sufficiently set forth the contrast, which the Greek race never wholly forgot:—

*"The one love is mad for pleasure; the other loves beauty. The one is an involuntary sickness; the other is a sought enthusiasm. The one tends to the good of the beloved; the other to the ruin of both. The one is virtuous; the other incontinent in all its acts. The one has its end in friendship; the other in hate. The one is freely given; the other is bought and sold. The one brings praise; the other blame. The one is Greek; the other is barbarous. The one is virile; the other is effeminate. The one is firm and constant; the other light and variable. The man who loves the one love is a friend of God, a friend of law, fulfilled of modesty, and free of speech. He dares to court his friend in daylight, and rejoices in his love. He wrestles with him in the playground and runs with him in the race, goes afield with him to the hunt, and in battle fights for glory at his side. In his misfortune he suffers, and at his death he dies with him. He needs no gloom of night, no desert place, for this society. The other lover is a foe to heaven, for he is out of tune and criminal; a foe to law, for he transgresses law. Cowardly, despairing, shameless, haunting the dusk, lurking in desert places and secret dens, he would fain be never seen consorting with his friend, but shuns the light of day, and follows after night."*

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*and darkness, which the shepherd hates, but the thief loves."*

And again, in the same dissertation, Maximus Tyrius speaks to like purpose, clothing his precepts in imagery:—

*"You see a fair body in bloom and full of promise of fruit. Spoil not, defile not, touch not the blossom. Praise it, as some wayfarer may praise a plant—even so by Phœbus' altar have I seen a young palm shooting toward the sun. Refrain from Zeus' and Phœbus' tree; wait for the fruit-season, and thou shalt love more righteously."*

With the baser form of paiderastia I shall have little to do in this essay. Vice of this kind does not vary to any great extent, whether we observe it in Athens or in Rome, in Florence of the sixteenth or in Paris of the nineteenth century; nor in Hellas was it more noticeable than elsewhere, except for its comparative publicity. The nobler type of masculine love developed by the Greeks is, on the contrary, almost unique in the history of the human race. It is that which more than anything else distinguishes the Greeks from the barbarians of their own time, from the Romans, and from modern men in all that appertains to the emotions. The immediate subject of the ensuing inquiry will, therefore, be that mixed form of paiderastia upon which the Greeks prided themselves, which had for its heroic ideal the friendship of Achilles and Patroclus, but which in historic times exhibited a sensuality unknown to Homer. In treating of this unique product of their civilisation I shall use the terms *Greek Love*, understanding thereby a passionate and enthusiastic attachment subsisting between man and youth, recognised by society and protected by opinion, which, though it was not free from sensuality, did not degenerate into mere licentiousness.

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### VII.

Before reviewing the authors who deal with this subject in detail, or discussing the customs of the several Greek states, it will be well to illustrate in general the nature of this love, and to collect the principal legends and historic tales which set it forth. Greek love was, in its origin and essence, military. Fire and valour, rather than tenderness or tears, were the external outcome of this passion; nor had *Malachia*, effeminacy, a place in its vocabulary. At the same time its was exceedingly absorbing. "Half my life," says the lover, "lives in thine image, and the rest is lost. When thou art kind, I spend the day like a god; when thy face is turned aside, it is very dark with me." Plato, in his celebrated description of a lover's soul, writes:—

*"Wherever he thinks that he will behold the beautiful one, thither in his desires he runs. And when he has seen him, and bathed himself with the waters of desire, his constraint is loosened and he is refreshed, and has no more pangs and pains; and this is the sweetest of all pleasures at the time, and is the reason why the soul of the lover will never forsake his beautiful one, whom he esteems above all; he has forgotten mother and brethren and companions, and he thinks nothing of the neglect and loss of his property. The rules and properties of life, on which he formerly prided himself, he now despises, and is ready to sleep like a servant, wherever he is allowed, as near as he can to his beautiful one, who is not only the object of his worship, but the only physician who can heal him in his extreme agony."*

These passages show how real and vital was the passion of Greek love. It would be difficult to find more intense expressions of affection in modern literature. The effect produced upon the lover by the presence of his beloved was similar to that inspiration which the knight of romance received from his lady.

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"I know not," says Phædrus, in the Symposium of Plato, "any greater blessing to a young man beginning life than a virtuous lover, or to the lover than a beloved youth. For the principle which ought to be the guide of men who nobly live—that principle, I say, neither kindred, nor honour, nor wealth, nor any other motive is able to implant so well as love. Of what am I speaking? Of the sense of honour and dishonour, without which neither states nor individuals ever do any good or great work. And I say that a lover who is detected in doing any dishonourable act, or submitting, through cowardice, when any dishonour is done to him by another, will be more pained at being detected by his beloved than at being seen by his father, or by his companions, or by any one else. The beloved, too, when he is seen in any disgraceful situation, has the same feeling about his lover. And if there were only some way of contriving that a state or an army should be made up of lovers and their loves, they would be the very best governors of their own city, abstaining from all dishonour; and emulating one another in honour; and when fighting at one another's side, although a mere handful, they would overcome the world. For what lover would not choose rather to be seen by all mankind than by his beloved, either when abandoning his post, or throwing away his arms? He would be ready to die a thousand deaths rather than endure this. Or who would desert his beloved or fail him in the hour of danger? The veriest coward would become an inspired hero, equal to the bravest, at such a time; love would inspire him. That courage which, as Homer says, the god breathes into the soul of heroes, love of his own nature inspires into the lover."

With the whole of this quotation we might compare what Plutarch in the Life of Pelopidas relates about the composition of the Sacred Band; while the following anecdote from the *Anabasis* of Xenophon may serve to illustrate the theory that

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regiments should consist of lovers. Episthenes of Olynthus, one of Xenophon's hoplites, saved a beautiful boy from the slaughter commanded by Seuthes in a Thracian village. The king could not understand why his orders had not been obeyed, till Xenophon excused his hoplite by explaining that Episthenes was a passionate boy-lover, and that he had once formed a corps of none but beautiful men. Then Seuthes asked Episthenes if he was willing to die instead of the boy, and he answered, stretching out his neck, "Strike," he says, "if the boy says 'Yes,' and will be pleased with it." At the end of the affair, which is told by Xenophon with a quiet humour that brings a little scene of Greek military life vividly before us, Seuthes gave the boy his liberty, and the soldier walked away with him.

In order further to illustrate the hardy nature of Greek love I may allude to the speech of Pausanias in the *Symposium* of Plato. The fruits of love, he says, are courage in the face of danger, intolerance of despotism, the virtues of the generous and haughty soul.

"*In Ionia,*" he adds, "*and other places, and generally in countries which are subject to the barbarians, the custom is held to be dishonourable; loves of youths share the evil repute of philosophy and gymnastics because they are inimical to tyranny, for the interests of rulers require that their subjects should be poor in spirit, and that there should be no strong bond of friendship or society among them, which love, above all other motives, is likely to inspire, as our Athenian tyrants learned by experience.*"

### VIII.

Among the myths to which Greek lovers referred with pride, besides that of Achilles, were the legends of Theseus and Peirithous, of Orestes and Pylades, of Talos and Rhadamanthus, of Damon and Pythias. Nearly all the Greek gods, except, I

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think, oddly enough, Ares, were famous for their love. Poseidon, according to Pindar, loved Pelops; Zeus, besides Ganymede, was said to have carried off Chrysippus. Apollo loved Hyacinth, and numbered among his favourites Branchos and Claros. Pan loved Cyparissus, and the spirit of the evening star loved Hymenæus. Hypnos, the God of slumber, loved Endymion, and sent him to sleep with open eyes, in order that he might always gaze upon their beauty. (Ath. xiii. 564.) The myths of Phœbus, Pan, and Hesperus, it may be said in passing, are paiderastic parallels to the tales of Adonis and Daphne. They do not represent the specific quality of national Greek love at all in the same way as the legends of Achilles, Theseus, Pylades, and Pythias. We find in them merely a beautiful and romantic play of the mythopoëic fancy, after paiderastic had taken hold on the imagination of the race. The case is different with Herakles, the patron, eponym, and ancestor of Dorian Hellas. He was a boy-lover of the true heroic type. In the innumerable amours ascribed to him we always discern the note of martial comradeship. His passion for Iolaus was so famous that lovers swore their oaths upon the Theban's tomb; while the story of his loss of Hylas supplied Greek poets with one of their most charming subjects. From the idyll of Theocritus called *Hylas* we learn some details about the relation between lover and beloved, according to the heroic ideal.

"Nay, but the son of Amphitryon, that heart of bronze, he that abode the wild lion's onset, loved a lad, beautiful Hylas—*Hylas of the braided locks*, and he taught him all things as a father teaches his child, all whereby himself became a mighty man and renowned in minstrelsy. Never was he apart from Hylas, . . . and all this that the lad might be fashioned to his mind, and might drive a straight furrow, and come to the true measure of man."

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### IX.

Passing from myth to semi-legendary history, we find frequent mention made of lovers in connection with the great achievements of the earliest age of Hellas. What Pausanias and Phædrus are reported to have said in the *Symposium* of Plato, is fully borne out by the records of the numerous tyrannicides and self-devoted patriots who helped to establish the liberties of the Greek cities. When Epimenides of Crete required a human victim in his purification of Athens from the *Musos* of the Megacleidæ, two lovers, Cratinus and Aristodemus, offered themselves as a voluntary sacrifice for the city. The youth died to propitiate the gods; the lover refused to live without him. Chariton and Melanippus, who attempted to assassinate Phalaris of Agrigentum, were lovers. So were Diocles and Philolaus, natives of Corinth, who removed to Thebes, and after giving laws to their adopted city; died and were buried in one grave. Not less celebrated was another Diocles, the Athenian exile, who fell near Megara in battle fighting for the boy he loved. His tomb was honoured with the rites and sacrifices specially reserved for heroes. A similar story is told of the Thessalian horseman Cleomachus. This soldier rode into a battle which was being fought between the people of Eretria and Chalkis, inflamed with such enthusiasm for the youth he beloved, that he broke the foemen's ranks and won the victory for the Chalkidians. After the fight was over Cleomachus was found among the slain, but his corpse was nobly buried; and from that time forward love was honoured by the men of Chalkis. These stories might be paralleled from actual Greek history. Plutarch, commenting upon the courage of the sacred band of Thebans, tells of a man "who, when his enemy was going to kill him, earnestly requested him to run him through the breast, that his lover might not blush to see him wounded in the back." In order to illustrate the haughty temper of Greek lovers, the same

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author, in his *Erotic Dialogue*, records the names of Antileon of Metapontum, who braved a tyrant in the cause of a boy he loved; of Crateas, who punished Archelaus with death for an insult offered to him; of Pytholaus, who treated Alexander of Pheræ in like manner; and of another youth who killed the Ambracian tyrant Periander for a similar affront. To these tales we might add another told by Plutarch in his Life of Demetrius Poliorketes. This man insulted a boy called Damocles, who, finding no other way to save his honour, jumped into a cauldron of boiling water and was killed upon the spot. A curious legend belonging to semi-mythical romance related by Pausanias, deserves a place here, since it proves to what extent the popular imagination was impregnated by notions of Greek love. The city of Thespia was at one time infested by a dragon, and young men were offered to appease its fury every year. They all died unnamed and unremembered except one, Cleostratus. To clothe this youth, his lover, Menestratus, forged a brazen coat of mail, thick set with hooks turned upwards. The dragon swallowed Cleostratus and killed him, but died by reason of the hooks. Thus love was the salvation of the city and the source of immortality of the two friends.

. It would not be difficult to multiply romances of this kind; the rhetoricians and moralists of later Greece abound in them. But the most famous of all remains to be recorded. This is the story of Harmodius and Aristogeiton, who freed Athens from the tyrant Hipparchus. There is not a speech, a poem, an essay, a panegyrical oration in praise of either Athenian liberty or Greek love which does not tell the tale of this heroic friendship. Herodotus and Thucydides treat the event as matter of serious history. Plato refers to it as the beginning of freedom for the Athenians. "The drinking-song in honour of these lovers is one of the most precious fragments of popular Greek poetry which we possess. As in the cases of Lucretia and Virginia, so here a tyrant's intemperance was the occasion, if not the

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cause, of a great nation's rising. Harmodius and Aristogeiton were reverenced as martyrs and saviours of their country. Their names gave consecration to the love which made them bold against the despot, and they became at Athens eponyms of paiderastia."

### X.

A considerable majority of the legends which have been related in the preceding section are Dorian, and the Dorians gave the earliest and most marked encouragement to Greek love. Nowhere else, indeed, except among the Dorians, who were an essentially military race, living like an army of occupation in the countries they had seized, herding together in barracks and at public messes, and submitting to martial drill and discipline, do we meet with paiderastia developed as an institution. In Crete and Lacedæmon it became a potent instrument of education. What I have to say, in the first instance on this matter is derived almost entirely from C. O. Müller's *Dorians*, to which work I refer my readers for the authorities cited in illustration of each detail. Plato says that the law of Lycurgus in respect to love was *Poikiles*, by which he means that it allowed the custom under certain restrictions. It would appear that the lover was called *Inspirer*, at Sparta, while the youth he loved was named *Hearer*. These local phrases sufficiently indicate the relation which subsisted between the pair. The lover taught, the hearer learned; and so from man to man was handed down the tradition of heroism, the peculiar tone and temper of the state to which, in particular among the Greeks, the Dorians clung with obstinate pertinacity. Xenophon distinctly states that love was maintained among the Spartans with a view to education; and when we consider the customs of the state, by which boys were separated early from their homes and the influences of the family were almost wholly wanting, it is not difficult to

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understand the importance of the paiderastic institution. The Lacedæmonian lover might represent his friend in the Assembly. He was answerable for his good conduct, and stood before him as a pattern of manliness, courage, and prudence. Of the nature of his teaching we may form some notion from the precepts addressed by the Megarian Theognis to the youth Kurnus. In battle the lovers fought side by side; and it is worthy of notice that before entering into an engagement the Spartans sacrificed to Erôs. It was reckoned a disgrace if a youth found no man to be his lover. Consequently we find that the most illustrious Spartans are mentioned by their biographers in connection with their comrades. Agesilaus heard Lysander; Archidamus, his son loved Cleonymus; Cleomenes III. was the hearer of Xenares and the inspirer of Panteus. The affection of Pausanias, on the other hand, for the boy Argilus, who betrayed him according to the account of Thucydides, must not be reckoned among these nobler loves. In order to regulate the moral conduct of both parties, Lycurgus made it felony, punishable with death or exile, for the lover to desire the person of a boy in lust; and, on the other hand, it was accounted exceedingly disgraceful for the younger to meet the advances of the elder with a view to gain. Honest affection and manly self-respect were exacted on both sides; the bond of union implied no more of sensuality than subsists between a father and a son, a brother and a brother. At the same time great license of intercourse was permitted. Cicero, writing long after the great age of Greece, but relying probably upon sources to which we have no access, asserts that "Lacedæmonii ipsi cum omnia concedunt in amore juvenum *præter stuprum tenui sane muro dissæpiunt id quod excipiunt: complexus enim concubitusque permittunt."*" "The Lacedemonians, while they permit all things except outrage in the love of youths, certainly distinguish the forbidden by a thin wall of partition from the sanctioned, for they allow embraces and a common couch to lovers."

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In Crete the paiderastic institutions were even more elaborate than at Sparta. The lover was called *Philetor*, and the beloved one *Kleinos*. When a man wished to attach to himself a youth in the recognised bonds of friendship, he took him away from his home, with a pretence of force, but not without the connivance, in most cases of his friends. For two months the pair lived together among the hills, hunting and fishing. Then the *Phietor* gave gifts to the youth, and suffered him to return to his relatives. If the *Kleinos* (illustrious or laudable) had received insult or ill-treatment during the probationary weeks, he now could get redress at law. If he was satisfied with the conduct of his would-be comrade, he changed his title from *Kleinos* to *Parastates* (comrade and bystander in the ranks of battle and life), returned to the *Philetor*, and lived thenceforward in close bonds of public intimacy with him.

The primitive simplicity and regularity of these customs make it appear strange to modern minds; nor is it easy to understand how they should ever have been wholly free from blame. Yet we must remember the influences which prevalent opinion and ancient tradition both contribute toward preserving a delicate sense of honour under circumstances of apparent difficulty. The careful reading of one Life by Plutarch, that, for instance, of Cleomenes or that of Agis, will have more effect in presenting the realities of Dorian existence to our imagination than any amount of speculative disquisition. Moreover, a Dorian was exposed to almost absolute publicity. He had no chance of hiding from his fellow-citizens the secrets of his private life. It was not, therefore, till the social and political complexion of the whole nation became corrupt that the institutions just described encouraged profligacy. That the Spartans and the Cretans degenerated from their primitive ideal is manifest from the severe critiques of the philosophers. Plato, while passing a deliberate censure on the Cretans for the introduction of paiderastia into Greece, remarks that *syssitia*, or meals in common, and *gym-*

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*nasia* are favourable to the perversion of the passions. Aristotle, in a similar argument, points out that the Dorian habits had a direct tendency to check the population by encouraging the love of boys and by separating women from the society of men. An obscure passage quoted from Hagnon by Athenæus might also be cited to prove that the Greeks at large had formed no high opinion of Spartan manners. But the most convincing testimony is to be found in the Greek language: "to do like the Laconians, to have connection in Laconian way, to do like the Cretans," tell their own tale, especially when we compare these phrases with, "to do like the Corinthians, the Lesbians, the Siphnians, the Phœnicians," and other verbs formed to indicate the vices localised in separate districts.

Up to this point I have been content to follow the notices of Dorian institutions which are scattered up and down the later Greek authors, and which have been collected by C. O. Müller. I have not attempted to draw definite conclusions, or to speculate upon the influence which the Dorian section of the Hellenic family may have exercised in developing paiderastia. To do so now will be legitimate, always remembering that what we actually know about the Dorians is confined to the historic period, and that the tradition respecting their early customs is derived from second-hand authorities.

It has frequently occurred to my mind that the mixed type of paiderastia which I have named Greek Love took its origin in Doris. Homer, who knew nothing about the passion as it afterwards existed, drew a striking picture of masculine affection in Achilles. And Homer, I may add, was not a native of northern Greece. Whoever he was, or whoever they were, the poet, or the poets, we call Homer belonged to the south-east of the Ægean. Homer, then, may have been ignorant of paiderastia. Yet friendship occupies the first place in his hero's heart, while only the second is reserved for sexual emotion. Now Achilles came from Phthia, itself a portion of that mountain region to

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which Doris belonged. Is it unnatural to conjecture that the Dorians, in their migration to Lacedæmon and Crete, recognised headquarters of the custom, carried a tradition of heroic paiderastia along with them? Is it unreasonable to surmise that here, if anywhere in Hellas, the custom existed from prehistoric times? If so, the circumstances of their invasion would have fostered the transformation of this tradition into a tribal institution. They went forth, a band of warriors and pirates, to cross the sea in boats, and to fight their way along the hills and plains of Southern Greece. The dominions they had conquered with their swords they occupied like soldiers. The camp became their country, and for a long period of time they literally lived upon the bivouac. Instead of a city-state, with its manifold complexities of social life, they were reduced to the narrow limits and simple conditions of a roving horde. Without sufficiency of women, without the sanctities of established domestic life, inspired by the memory of Achilles, and venerating their ancestor Herakles, the Dorian warriors had special opportunity for elevating comradeship to the rank of an enthusiasm. The incidents of emigration into a distant country—perils at sea, passages of rivers and mountains, assaults of fortresses and cities, landings on a hostile shore, night-vigils by the side of blazing beacons, foragings for food, picquet services in the front of watchful foes—involved adventures capable of shedding the lustre of romance on friendship. These circumstances, by bringing the virtues of sympathy with the weak, tenderness for the beautiful, protection for the young, together with corresponding qualities of gratitude, self-devotion and admiring attachment, into play, may have tended to cement unions between man and man no less firm than that of marriage. On such connections a wise captain would have relied for giving strength to his battalion, and for keeping alive the flame of enterprise and daring. Fighting and foraging in company, sharing the same wayside board and heath-strewn bed, rallying to the comrade's

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voice on onset, relying on the comrade's shield when fallen, these men learned the meanings of the words *Philetor* and *Parastates*. To be loved was honourable, for it implied being worthy to be died for. To love was glorious, since it pledged the lover to self-sacrifice in case of need. In these conditions the paiderastic passion may have well combined manly virtue with carnal appetite, adding such romantic sentiment as some stern men reserve within their hearts for women. A motto might be chosen for a lover of this early Dorian type from the Æolic poem ascribed to Theocritus: "And made me tender from the iron man I used to be."

In course of time, when the Dorians had settled down upon their conquered territories, and when the passions which had shown their more heroic aspect during a period of warfare came, in a period of idleness, to call for methods of restraint, then the discrimination between honourable and base forms of love, to which Plato pointed as a feature of the Dorian institutions, took place. It is also more than merely probable than in Crete, where these institutions were the most precisely regulated, the Dorian immigrants came into contact with Phoenician vices, the repression of which required the adoption of a strict code. In this way paiderastia, considered as a mixed custom, partly martial, partly luxurious, recognised by public opinion and controlled by law, obtained among the Dorian Tribes, and spread from them throughout the states of Hellas. Relics of numerous semi-savage habits—thefts of food, ravishment as a prelude to marriage, and so forth—indicate in like manner the survival among the Dorians of primitive tribal institutions.

It will be seen that the conclusion to which I have been drawn by the foregoing considerations is that the mixed form of paiderastia called by me in this essay Greek love owed its peculiar quality, what Plato called its intricacy of "laws and customs," to two diverse strains of circumstances harmonised in the Greek temperament. Its military and enthusiastic elements

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were derived from the primitive conditions of the Dorians during their immigration into Southern Greece. Its refinements of sensuality and sanctified impurity are referable to contact with Phœnician civilisation. The specific form it assumed among the Dorians of the historic period, equally removed from military freedom and from Oriental luxury, can be ascribed to the operation of that organising, moulding and assimilating spirit which we recognise as Hellenic.

The position thus stated is, unfortunately, speculative rather than demonstrable; and in order to establish the reasonableness of the speculation, it would be natural at this point to introduce some account of paiderastia as it exists in various savage tribes, if their customs could be seen to illustrate the Doric phase of Greek love. This, however, is not the case. Study of Mr. Herbert Spencer's Tables, and of Bastian's *Der Mensch in der Geschichte* (vol. iii. pp. 304-323), together with the facts collected by travellers among the North American Indians, and the mass of curious information supplied by Rosenbaum in his *Geschichte der Lust-seuche im Alterthume*, makes it clear to my mind that the unisexual vices of barbarians follow, not the type of Greek paiderastia, but that of the Scythian disease of effeminacy, described by Herodotus and Hippocrates as something essentially foreign and non-Hellenic. In all these cases, whether we regard the Scythian impotent effeminate, the North American Bardashes, the Tsecats of Madagascar, the Cordaches of the Canadian Indians, and similar classes among Californian Indians, natives of Venezuela, and so forth—the characteristic point is that effeminate males renounce their sex, assume female clothes, and live either in promiscuous concubinage with the men of the tribe or else in marriage with chosen persons. This abandonment of the masculine attributes and habits, this assumption of feminine duties and costume, would have been abhorrent to the Doric custom. Precisely similar effeminacies were recognized as pathological by Herodotus, to whom Greek paiderastia

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was familiar. The distinctive feature of Dorian comradeship was that it remained on both sides masculine, tolerating no sort of softness. For similar reasons, what we know about the prevalence of sodomy among the primitive peoples of Mexico, Peru and Yucatan, and almost all half-savage nations throws little light upon the subject of the present inquiry. Nor do we gain anything of importance from the semi-religious practices of Japanese Bonzes or Egyptian priests. Such facts, taken in connection with abundant modern experience of what are called unnatural vices, only prove the universality of unisexual indulgence in all parts of the world and under all conditions of society. Considerable psychological interest attaches to the study of these sexual aberrations. It is also true that we detect in them the germ or raw material of a custom which the Dorians moralised or developed after a specific fashion; but nowhere do we find an analogue to their peculiar institutions. It was just that effort to moralise and adapt to social use a practice which has elsewhere been excluded in the course of civil growth, or has been allowed to linger half-acknowledged as a remnant of more primitive conditions, or has re-appeared in the corruption of society; it was just this effort to elevate paiderastia according to the aesthetic standard of Greek ethics which constituted its distinctive quality in Hellas. We are obliged, in fact, to separate this, the true Hellenic manifestation of the paiderastic passion, from the effeminacies, brutalities and gross sensualities which can be noticed alike in imperfectly civilised and in luxuriously corrupt communities.

Before leaving this part of the subject, I must repeat that what I have suggested regarding the intervention of the Dorians in creating the type of Greek love is a pure speculation. If it has any value, that is due to the fixed and regulated forms which paiderastic institutions displayed at a very early date in Crete and Sparta, and also to the remnants of savage customs embedded in them. It depends to a certain extent also upon

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the absence of paiderastia in Homer. But on this point something still remains to be said. Our Attic authorities certainly regarded the Homeric poems as canonical books, decisive for the culture of the first stage of Hellenic history. Yet it is clear that Homer refined Greek mythology, while many of the cruder elements of that mythology survived from pre-Homeric times in local cults and popular religious observances. We know, moreover, that a body of non-Homeric writings, commonly called the cyclic poems, existed by the side of Homer, some of the material of which is preserved to us by dramatists, lyrists, historians, antiquaries and anecdoteists. It is not impossible that this so-called cyclical literature contained paiderastic elements, which were eliminated, like the grosser forms of myth in the Homeric poems. If this be conceded, we might be led to conjecture that paiderastia was a remnant of ancient savage habits, ignored by Homer, but preserved by tradition in the race. Given the habit, the Greeks were certainly capable of carrying it on without shame. We ought to resist the temptation to seek a high and noble origin for all Greek institutions. But there remains the fact that, however they acquired the habit, whether from North Dorian customs antecedent to Homer or from conditions of experience subsequent to the Homeric age, the Greeks gave it a dignity and an emotional superiority which is absent in the annals of barbarian institutions. Instead of abandoning it as part of the obsolete lumber of their prehistoric origins, they chose to elaborate it into the region of romance and ideality. And this they did in spite of Homer's ignorance of the passion or of his deliberate reticence. Whatever view, therefore, we may take about Homer's silence, and about the possibility of paiderastia occurring in lost poems of the cyclic type, or, lastly, about its probable survival in the people from an age of savagery, we are bound to regard its systematical development among the Dorians as a fact of paramount significance.

In that passage of the *Symposium* where Plato notices the

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Spartan law of love as *Poikilos*, he speaks with disapprobation of the Boeotians, who were not restrained by custom and opinion within the same strict limits. Yet it should here be noted that the military aspect of Greek love in the historic period was nowhere more distinguished than at Thebes. Epaminondas was a notable boy-lover; and the names of his beloved Asopichus and Cephisodorus, are mentioned by Plutarch. They died, and were buried with him at Mantinea. The paiderastic legend of Herakles and Iolaus was localised in Boeotia; and the lovers, Diocles and Philolaus, who gave laws to Thebes, directly encouraged those masculine attachments, which had their origin in the Palæstra. The practical outcome of these national institutions in the chief town of Boeotia was the formation of the so-called Sacred Band, or Band of Lovers, upon whom Pelopidas relied in his most perilous operations. Plutarch relates that they were enrolled, in the first instance, by Gorgidas, the rank and file of the regiment being composed of young men bound together by affection. Report goes that they were never beaten till the battle of Chæronea. At the end of that day, fatal to the liberties of Hellas, Philip of Macedon went forth to view the slain; and when he "came to that place where the three hundred that fought his phalanx lay dead together, he wondered, and understanding that it was the band of lovers, he shed tears, and said, 'Perish any man who suspects that these men either did or suffered anything that was base.' " As at all the other turning-points of Greek history, so at this, too, there is something dramatic and eventful. Thebes was the last stronghold of Greek freedom; the Sacred Band contained the pith and flower of her army; these lovers had fallen to a man, like the Spartans of Leonidas at Thermopylæ, pierced by the lances of the Macedonian phalanx; then, when the day was over and the dead were silent, Philip, the victor in that fight, shed tears when he beheld their serried ranks, pronouncing himself therewith the fittest epitaph which could have been inscribed upon their stelæ by a Hellene.

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At Chæronea, Greek liberty, Greek heroism, and Greek love, properly so called, expired. It is not unworthy of notice that the son of the conqueror, young Alexander, endeavoured to revive the tradition of Achilleian friendship. The lad, born in the decay of Greek liberty, took conscious pleasure in enacting the part of a Homeric hero on the altered stage of Hellas and of Asia, with somewhat tawdry histrionic pomp. Homer was his invariable companion upon his marches; in the Troad he paid special honour to the tomb of Achilles, running naked races round the barrow in honour of the hero, and expressing the envy which he felt for one who had so true a friend and so renowned a poet to record his deeds. The historians of his life relate that, while he was indifferent to women, he was madly given to the love of males. This the story of his sorrow for Hephaistion sufficiently confirms. A kind of spiritual atavism moved the Macedonian conqueror to assume on the vast Bactrian plain the outward trappings of Achilles Agonistes.

Returning from this digression upon Alexander's almost hysterical archaism, it should next be noticed that Plato includes the people of Elis in the censure which he passes upon the Bœotians. He accuses the Eleans of adopting customs which permitted youths to gratify their lovers without further distinction of age, or quality, or opportunity. In like manner Maximus Tyrius distinguishes between the customs of Crete and Elis: "Where I find the laws of the Cretans excellent, I must condemn those of Elis for their license." Elis, like Megara, instituted a contest for beauty among youths; and it is significant that the Megarians were not uncommonly accused of *Hybris* or wanton lust, by Greek writers. Both the Eleans and the Megarians may therefore reasonably be considered to have exceeded the Greek standard of taste in the amount of sensual indulgence which they openly acknowledged. In Ionia and other regions of Hellas exposed to Oriental influences, Plato says that paiderastia was accounted a disgrace. At the same time he

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couples with paiderastia in this place both addiction to gymnastic exercise and to philosophical studies, pointing out that despotism was always hostile to high thoughts and haughty customs. The meaning of the passage, therefore, seems to be that the true type of Greek love had no chance of unfolding itself freely on the shores of Asia Minor. Of paiderastic *Malakia*, or effeminacy, there is here no question, else Plato would probably have made Pausanias use other language.

### XI.

Before proceeding to discuss the conditions under which paiderastia existed in Athens, it may be well to pause and to consider the tone adopted with regard to it by some of the earlier Greek poets. Much that is interesting on the subject of the true Hellenic *Erôs* can be gathered from Theognis, Solon, Pindar, Æschylus, and Sophocles; while the lyrics of Anacreon, Alcæus, Ibucus, and others of the same period illustrate the wanton and illiberal passion (*Hybris*) which tended to corrode and undermine the nobler feeling.

It is well-known that Theognis and his friend Kurnus were members of the aristocracy of Megara. After Megara had thrown off the yoke of Corinth in the early part of the sixth century, the city first submitted to the democratic despotism of Theagenes, and then for many years engaged in civil warfare. The large number of the elegies of Theognis are specially intended to instruct Kurnus how he ought to act as an illustrious party-leader of the nobles (*Esthloï*) in their contest with the people (*Deiloi*). They consist, therefore, of political and social precepts, and for our present purpose are only important as illustrating the educational authority assumed by a Dorian *Philetor* over his friend. The personal elegies intermingled with these poems on conduct reveal the very heart of a Greek lover at his early period. Here is one on loyalty:—

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*"Love me not with words alone, while your mind and thoughts are otherwise, if you really care for me and the heart within you is loyal. But love me with a pure and honest soul, or openly disown and hate me; let the breach between us be avowed. He who hath a single tongue and a double mind is a bad comrade, Kurnus, better as a foe than a friend."*

The bitter-sweet of love is well described in the following couplets:—

*"Harsh and sweet, alluring and repellent, until it be crowned with completion, is love for young men. If one brings it to perfection, then it is sweet; but if a man pursues and does not love, then it is of all things the most painful."*

The same strain is repeated in the lines which begin, "a boy's love is fair to keep, fair to lay aside." At one time Theognis tells his friend that he has the changeable temper of a hawk, the skittishness of a pampered colt. At another he remarks that boys are more constant than women in their affection. His passion rises to its noblest height in a poem which deserves to rank with some of Shakespeare's sonnets, and which, like them, has fulfilled its own promise of immortality. In order to appreciate the value of the fame conferred on Kurnus by Theognis and celebrated in such lofty strains, we must remember that these elegies were sung at banquets. "The fair young men," of whom the poet speaks, boy-lovers themselves, chaunted the praise of Kurnus to the sound of flutes, while the cups went round or the lyre was passed from hand to hand of merry-making guests. A subject to which Theognis more than once refers is calumny:—

*"Often will the folk speak vain things against thee in my ears, and against me in thine. Pay thou no heed to them."*

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Again, he frequently reminds the boy he loves, whether it be Kurnus or some other, that the bloom of youth is passing, and that this is a reason for showing kindness. This argument is urged with what appears like coarseness in the following couplet:—

*"Oh boy, so long as thy chin remains smooth, never will I cease from fawning, no, not if it is doomed for me to die."*

A couplet, which is also attributed to Solon, shows that paiderastia at this time in Greece was associated with manly sports and pleasures:—

*"Blest is the man who loves brave steeds of war,  
Fair boys, and bounds, and stranger guests from far."*

Nor must the following be omitted:—

*"Blest is the man who loves, and after play,  
Whereby his limbs are supple made and strong,  
Retiring to his home, 'twixt sleep and song,  
Sports with a fair boy on his breast all day."*

The following couplet is attributed to him by Plutarch, nor does there seem any reason to doubt its genuineness. The text seems to be corrupt, but the meaning is pretty clear:—

*"In the charming season of the flower-time of youth thou shalt  
love boys, yearning for their thighs and honeyed mouth."*

Solon, it may be remembered, thought it wise to regulate the conditions under which the love of free youths might be tolerated.

The general impression produced by a careful reading of

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Theognis is that he entertained a genuine passion for Kurnus, and that he was anxious to train the young man's mind in what he judged the noblest principles. Love, at the same time, except in its more sensual moments, he describes as bitter-sweet and subject to anxiety. That perturbation of the emotions which is inseparable from any of the deeper forms of personal attachment, and which the necessary conditions of boy-love exasperated, was irksome to the Greek. It is not a little curious to observe how all the poets of the despotic age resent and fret against the force of their own feeling, differing herein from the singers of chivalry, who idealised the very pains of passion.

Of Ibycus, who was celebrated among the ancients as the lyrist of paiderastia, very little has been preserved to us, but that little is sufficient to indicate the fervid and voluptuous style of his art. His imagery resembles that of Anacreon. The onset of love, for instance, in one fragment is compared to the down-swooping of a Thracian whirlwind; in another the poet trembles at the approach of Erôs like an old racehorse who is dragged forth to prove his speed once more.

Of the genuine Anacreon we possess more numerous and longer fragments, and the names of his favourites, Cleobulus, Smerdies, Leucaspis, are famous. The general tone of his love-poems is relaxed and Oriental, and his language abounds in phrases indicative of sensuality. The following may be selected:—

*"Cleobulus I love, for Cleobulus I am mad, Cleobulus I watch and worship with my gaze."*

Again:—

*"O boy, with the maiden's eyes, I seek and follow thee, but thou heedest not, nor knowest that thou art my soul's charioteer."*

In another place he speaks of—

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*"Love, the virginal, gleaming and radiant with desire."*

*Syneban* (to pass the time of youth with friends) is a word which Anacreon may be said to have made current in Greek. It occurs twice in his fragments, and exactly expresses the luxurious enjoyment of youthful grace and beauty which appear to have been his ideal of love. We are very far here from the Achilleian friendship of the *Iliad*. Yet occasionally Anacreon uses images of great force to describe the attack of passion, as when he says that love has smitten him with a huge axe and plunged him in a wintry torrent.

It must be remembered that both Anacreon and Ibucus were court poets, singing in the palaces of Polycrates and Hippias. The youths they celebrated were probably little better than the *exoleti* of a Roman Emperor. This cannot be said exactly of Alcæus, whose love for black-eyed Lycus was remembered by Cicero and Horace. So little, however, is left of his erotic poems that no definite opinion can be formed about them. The authority of latter Greek authors justifies our placing him upon the list of those who helped to soften and emasculate the character of Greek love by their poems.

Two Athenian drinking-songs preserved by Athenæus, which seem to bear the stamp of the lyric age, may here be quoted. They serve to illustrate the kind of feeling to which expression was given in public by friends and boy-lovers:—

*"Would I were a lovely heap of ivory, and that lovely boys carried me into the Dionysian chorus."*

This is marked by a very delicate though naïf fancy. The next is no less eminent for its sustained, impassioned, simple, rhythmic feeling:—

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*"Drink with me, be young with me, love with me, wear crowns with me, with me when I am mad be mad, with me when I am temperate be sober."*

The greatest poet of the lyric age, the lyrist *par excellence* Pindar, adds much to our conception of Greek love at this period. Not only is the poem to Theoxenos, whom he loved, and in whose arms he is said to have died in the theatre at Argos, one of the most splendid achievements of his art; but its choice of phrase and the curious parallel which it draws between the free love of boys and the servile love of women, help us to comprehend the serious intensity of this passion. "The flashing rays of his forehead" and "is storm-tossed with desire," and "the young-limbed bloom of boys," are phrases which it is impossible adequately to translate. So, too, are the images by which the heart of him who does not feel the beauty of Theoxenos is said to have been forged with cold fire out of adamant, while the poet himself is compared to wax wasting under the sun's rays. In Pindar, passing from Ibucus and Anacreon, we ascend at once into a purer and more healthful atmosphere, fraught, indeed, with passion and pregnant with storm, but no longer simply sensual. Taken as a whole, the Odes of Pindar, composed for the most part in the honour of young men and boys, both beautiful and strong, are the work of a great moralist as well as a great artist. He never fails to teach by precept and example; he does not, as Ibucus is reported to have done, adorn his verse with legends of Ganymede and Tithonus, for the sake of insinuating compliments. Yet no one shared in fuller measure the Greek admiration for health and grace and vigour of limb. This is obvious in the many radiant pictures of masculine perfection he has drawn, as well as in the images by which he loves to bring the beauty-bloom of youth to mind. The true Hellenic spirit may be better studied in Pindar than in any other poet of his age; and after we have weighed his high morality, sound counsel, and reverence for all

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things good, together with the passion he avows, we shall have done something toward comprehending the inner nature of Greek love.

### XII.

The treatment of paiderastia upon the Attic stage requires separate considerations. Nothing proves the popular acceptance and national approval of Greek love more forcibly to modern minds than the fact that tragedians like Æschylus and Sophocles made it the subject of their dramas. From a notice in Athenæus it appears that Stesichorus, who first gave dramatic form to lyric poetry, composed interludes upon paiderastic subjects. But of these it is impossible to speak, since their very titles have been lost. What immediately follows, in the narrative of Athenæus, will serve as text for what I have to say upon this topic. "And Aeschylus, that mighty poet, and Sophocles brought masculine loves into the theatre through their tragedies. Wherefore some are wont to call tragedy a paiderast; and the spectators welcome such." Nothing, unfortunately, remains of the plays which justified this language but a few fragments cited by Aristophanes, Plutarch, Lucian, and Athenæus. To examine these will be the business of this section.

The tragedy of the *Myrmidones*, which formed part of a trilogy by Æschylus upon the legend of Achilles, must have been popular at Athens, for Aristophanes quotes it no less than four times—twice in the *Frogs*, once in the *Birds*, and once in the *Ecclesiazusæ*. We can reconstruct its general plan from the lines which have come down to us on the authority of the writers above mentioned. The play opened with an anapæstic speech of the chorus, composed of the clansmen of Achilles, who upbraided him for staying idle in his tent while the Achaians suffered at the hands of Hector. Achilles replied with the metaphor of the eagle stricken by an arrow winged from one of his own feathers.

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Then the embassy of Phœnix arrived, and Patroclus was sent forth to battle. Achilles, meanwhile, engaged in a game of dice; and while he was thus employed Antilochus entered with the news of the death of Patroclus. The next fragment brings the whole scene vividly before our eyes.

"Wail for me, Antilochus, rather than for the dead man—for me, Achilles, who still live." After this, the corpse of Patroclus was brought upon the stage, and the son Peleus poured forth a lamentation over his friend. The *Threnos* of Achilles on this occasion was very celebrated among the ancients. One passage of unmeasured passion, which described the love which subsisted between the two heroes, has been quoted with varieties of reading by Lucian, Plutarch, and Athenæus. Lucian says: "Achilles, bewailing the death of Patroclus with unhusbanded passion, broke forth into the truth in self-abandonment to woe." Athenæus gives the text as follows:—

"Hadst thou no reverence for the unsullied holiness of thighs,  
O thou ungrateful for the showers of kisses given."

What we have here chiefly to notice is the change which the tale of Achilles had undergone since Homer. Homer represented Patroclus as older in years than the son of Peleus, but inferior to him in station; nor did he hint which of the friends was the *Erastes* of the other. That view of their comradeship had not occurred to him. Æschylus makes Achilles the lover; and for this distortion of the Homeric legend he was severely criticised by Plato. At the same time, as the two lines quoted from the *Threnos* prove, he treated their affection from the point of view of post-Homeric paiderastia.

Sophocles also wrote a play upon the legend of Achilles, which bears for its title *Achilles' Loves*. Very little is left of this drama; but Hesychius has preserved one phrase which illustrates the Greek notion that love was an effluence from the be-

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loved person through the eyes into the lover's soul, while Stobæus quotes the beautiful simile by which love is compared to a piece of ice held in the hand by children. Another play of Sophocles, the *Niobe*, is alluded to by Plutarch and by Athenæus for the paiderastia which it contained. Plutarch's words are these: "When the children of Niobe, in Sophocles, are being pierced and dying, one of them cries out, appealing to no other rescuer or ally than his lover: Ho! comrade, up and aid me!" Finally, Athenæus quotes a single line from the *Colchian Women* of Sophocles, which alludes to Ganymede, and runs as follows: "Inflaming with his thighs the royalty of Zeus."

Whether Euripides treated paiderastia directly in any of his plays is not quite certain, though the title *Chrysippus* and one fragment preserved from that tragedy—

"Nature constrains me though I have sound judgment"—

justify us in believing that he made the crime of Laius his subject. It may be added that a passage in Cicero confirms this belief. The titles of another tragedy, *Peirithous*, seems in like manner to point at friendship; while a beautiful quotation from the *Dictys* sufficiently indicates the high moral tone assumed by Euripides in treating of Greek love. It runs as follows:—"He was my friend; and never may love lead me to folly, nor to Kupris. There is, in truth, another kind of love—love for the soul, righteous, temperate, and good. Surely men ought to have made this law, that only the temperate and chaste should love, and send Kupris, daughter of Zeus, a-begging." The philosophic ideal of comradeship is here vitalised by the dramatic vigour of the poet; nor has the Hellenic conception of pure affection for "a soul, just, upright, temperate and good," been elsewhere more pithily expressed. The Euripidean conception of friendship, it may further be observed, is nobly personified in Pylades, who plays a generous and self-devoted part in the three tragedies of *Electra*, *Orestes*, and *Iphigenia in Tauris*.

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Having collected these notices of tragedies which dealt with boy-love, it may be well to add a word upon comedies in the same relation. We hear of a *Paidika* by Sophron, a *Malthakoi* by the older Cratinus, a *Baptæe* by Empolis, in which Alcibiades and his society were satirised. *Paiderastes* is the title of plays by Diphilus and Antiphanes; *Ganymedes* of plays by Alkaeus, Antiphanes and Eubulus.

What has been quoted from Æschylus and Sophocles sufficiently establishes the fact that paiderastia was publicly received with approbation on the tragic stage. This should make us cautious in rejecting the stories which are told about the love adventures of Sophocles. Athenæus calls him a lover of lads, nor is it strange if, in the age of Pericles, and while he was producing the *Achilles' Loves*, he should have shared the tastes of which his race approved.

At this point it may be as well to mention a few illustrious names, which to the student of Greek art and literature are indissolubly connected with paiderastia. Parmenides, whose life, like that of Pythagoras, was accounted peculiarly holy, loved his pupil Zeno. Pheidias loved Pantarkes, a youth of Elis, and carved his portrait in the figure of a victorious athlete at the foot of the Olympian Zeus. Euripides is said to have loved the adult Agathon. Lysias, Demosthenes, and Æschines, orators whose conduct was open to the most searching censure of malicious criticism, did not scruple, to avow their love. Socrates described his philosophy as the science of erotics. Plato defined the highest form of human existence to be "philosophy together with paiderastia," and composed the celebrated epigrams on Aster and on Agathon. This list might be indefinitely lengthened.

### XIII.

Before proceeding to collect some notes upon the state of

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paiderastia at Athens, I will recapitulate the points which I have already attempted to establish. In the first place, paiderastia was unknown to Homer. Secondly, soon after the heroic age, two forms of paiderastia appeared in Greece—the one chivalrous and martial, which received a formal organisation in the Dorian states; the other sensual and lustful, which, though localised to some extent at Crete, pervaded the Greek cities like a vice. Of the distinction between these two loves the Greek conscience was well aware, though they came in course of time to be confounded. Thirdly, I traced the character of Greek love, using that term to indicate masculine affection of a permanent and enthusiastic temper, without further ethical qualification, in early Greek history and in the institutions of Dorians. In the fourth place, I showed what kind of treatment it received at the hands of the elegiac, lyric, and tragic poets.

It now remains to draw some picture of the social life of the Athenians in so far as paiderastia is concerned, and to prove how Plato was justified in describing Attic customs on this point as qualified by important restriction and distinction.

I do not know a better way of opening this inquiry, which must by its nature be fragmentary and disconnected, than by transcribing what Plato puts into the mouth of Pausanias in the *Symposium*. After observing that the paiderastic customs of Elis and Bœotia involved no perplexity, inasmuch as all concessions to the god of love were tolerated, and that such customs did not exist in any despotic states, he proceeds to Athens.

*"There is yet a more excellent way of legislating about them, which is our own way; but this, as I was saying, is rather perplexing. For observe that open loves are held to be more honourable than secret ones, and that the love of the noblest and highest, even if their persons are less beautiful than others, is especially honourable. Consider, too, how great is the encouragement which all the world gives to the lover; neither is he sup-*

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posed to be doing anything dishonourable; but if he succeeds he is praised, and if he fails he is blamed. And in the pursuit of his love the custom of mankind allows him to do many strange things, which philosophy would bitterly censure if they were done from any motive of interest or wish for office or power. He may pray and entreat, and supplicate and swear, and be a servant of servants, and lie on a mat at the door; in any other case friends and enemies would be equally ready to prevent him, but now there is no friend who will be ashamed of him and admonish him, and no enemy will charge him with meanness or flattery; the actions of a lover have a grace which ennobles them, and custom has decided that they are highly commendable, and that there is no loss of character in them; and, what is strangest of all, he only may swear or forswear himself (*this is what the world says*), and the gods will forgive his transgression, for there is no such thing as a lover's oath. Such is the entire liberty which gods and men have allowed the lover, according to the custom which prevails in our part of the world. From this point of view a man fairly argues that in Athens to love and to be loved is held to be a very honourable thing. But when there is another regime, and parents forbid their sons to talk with their lovers, and place them under a tutor's care, and their companions and equals cast in their teeth anything of this sort which they may observe, and their elders refuse to silence the reprovers, and do not rebuke them, any one who reflects on all this will, on the contrary, think that we hold these practices to be most disgraceful. But the truth, as I imagine, and as I said at first, is, that whether such practices are honourable or whether they are dishonourable is not a simple question; they are honourable to him who follows them honourably, dishonourable to him who follows them dishonourably. There is dishonour in yielding to the evil, or in an evil manner; but there is honour in yielding to the good, or in an honourable manner. Evil is the vulgar lover who loves the body rather than the soul, and who is inconstant because he is a lover of the incon-

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*stant, and, therefore, when the bloom of youth, which he was desiring, is over, takes wing and flies away, in spite of all his words and promises; whereas the love of the noble mind, which is one with the unchanging, is lifelong."*

Pausanias then proceeds, at considerable length, to describe how the custom of Athens required deliberate choice and trial of character as a condition of honourable love; how it repudiated hasty and ephemeral attachments and engagements formed with the object of money-making or political aggrandisement; how love on both sides was bound to be disinterested, and what accession both of dignity and beauty the passion of friends obtained from the pursuit of philosophy and from the rendering of mutual services upon the path of virtuous conduct.

This sufficiently indicates, in general terms, the moral atmosphere in which Greek love flourished at Athens. In an earlier part of his speech Pausanias, after dwelling upon the distinction between the two kinds of Aphrodite, heavenly and vulgar, describes the latter in a way which proves that the love of boys was held to be ethically superior to that of women.

*"The Love who is the offspring of the common Aphrodite is essentially common, and has no discrimination, being such as the meaner sort of men feel, and is apt to be of women as well as of youths, and is of the body rather than the soul; the most foolish beings are the objects of this love, which desires only to gain an end, but never thinks of accomplishing the end nobly, and therefore does good and evil quite indiscriminately. The goddess who is his mother is far younger than the other, and she was born of the union of the male and female, and partakes of both."*

Then he turns to the Uranian love.

*"The offspring of the heavenly Aphrodite is derived from a*

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*mother in whose birth the female has no part. She is from the male only; this is that love which is of youths, and the goddess being older, has nothing of wantonness. Those who are inspired by this love turn to the male, and delight in him who is the most valiant and intelligent nature; any one may recognise the pure enthusiasts in the very character of their attachments; for they love not boys, but intelligent beings whose reason is beginning to be developed, much about the time at which their beards begin to grow. And in choosing them as their companions they mean to be faithful to them, and pass their whole life in company with them, not to take them in their inexperience, and deceive them, and play the fool with them, or run away from one to another of them. But the love of young boys should be forbidden by law, because their future is uncertain; they may turn out good or bad, either in body or soul, and much noble enthusiasm may be thrown away upon them; in this matter the good are a law to themselves, and the coarser sort of lovers ought to be restrained by force, as we restrain or attempt to restrain them from fixing their affections on women of free birth."*

These long quotations from a work accessible to every reader may require apology. My excuse for giving them must be that they express in pure Athenian diction a true Athenian view of this matter. The most salient characteristics of the whole speech are, first, the definition of a code of honour, distinguishing the noble from the baser forms of paiderastia; secondly, the decided preference of male over female love; thirdly, the belief in the possibility of permanent affection between paiderastic friends; and, fourthly, the passing allusion to rules of domestic surveillance under which Athenian boys were placed. To the first of these points I shall have to return on another occasion. With regard to the second, it is sufficient for the present purpose to remember that free Athenian women were comparatively uneducated and uninteresting, and that the hetairai

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had proverbially bad manners. While men transacted business and enjoyed life in public, their wives and daughters stayed in the seclusion of the household, conversing to a great extent with slaves, and ignorant of nearly all that happened in the world around them. They were treated throughout their lives as minors by the law, nor could they dispose by will of more than the worth of a bushel of barley. It followed that marriages at Athens were usually matches of arrangement between the fathers of the bride and the bridegroom, and the motives which induced a man to marry were less the desire for companionship than the natural wish for children and a sense of duty to the country. Demosthenes, in his speech against Neæra, declares: "We have courtesans for our pleasures, concubines for the requirements of the body, and wives for the procreation of lawful issue." If he had been speaking at a drinking-party, instead of before a jury, he might have added, "and young men for intellectual companions."

The fourth point which I have noted above requires more illustration, since its bearing on the general condition of Athenian society is important. Owing to the prevalence of paiderastia, a boy was exposed in Athens to dangers which are comparatively unknown in our great cities, and which rendered special supervision necessary. It was the custom for fathers, when they did not themselves accompany their sons, to commit them to the care of slaves chosen usually among the oldest and most trustworthy. The duty of the attendant guardian was not to instruct the boy, but to preserve him from the addresses of importunate lovers or from such assaults as Peisthetærus in the *Birds* of Aristophanes describes. He followed his charge to the school and the gymnasium, and was responsible for bringing him home at the right hour. Thus at the end of the *Lysis* we read:—

"Suddenly we were interrupted by the tutors of *Lysis* and *Menexenus*, who came upon us like an evil apparition with their

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brothers and bade them go home, as it was getting late. At first, we and the bystanders drove them off; but afterwards, as they would not mind, and only went on shouting in their barbarous dialect, and got angry, and kept calling the boys—they appeared to us to have been drinking rather too much at the *Hermæa*, which made them difficult to manage—we fairly gave way and broke up the company."

In this way the daily conduct of Athenian boys of birth and good condition was subjected to observation; and it is not improbable that the charm which invested such lads as Plato portrayed in his *Charmides* and *Lysis* was partly due to the self-respect and self-restraint generated by the peculiar conditions under which they passed their life.

Of the way in which a Greek boy spent his day, we gain some notion from two passages in Aristophanes and Lucian. The *Dikaios Logos* tells that—

"in his days, when justice flourished and self-control was held in honour, a boy's voice was never heard. He walked in order with his comrades of the same quarter, lightly clad in winter, down to the school of the harp-player. There he learned old-fashioned hymns to the gods, and patriotic songs. While he sat, he took care to cover his person decently; and when he rose, he never forgot to rub out the marks which he might have left upon the dust lest any man should view them after he was gone. At meals he ate what was put before him and refrained from idle chattering. Walking through the streets, he never tried to catch a passer's eye or to attract a lover. ..He avoided the shops, the baths, the Agora, the houses of *Hetairai*. He reverenced old age and formed within his soul the image of modesty. In the gymnasium he indulged in fair and noble exercise, or ran races with his comrades among the olive trees of the Academy."

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The Adikos Logos replies by pleading that this temperate sort of life is quite old-fashioned; boys had better learn to use their tongues and bully. In the last resort he uses a clinching *argumentum ad juvenem*.

Were it not for the beautiful and highly finished portraits in Plato, to which I have already alluded, the description of Aristophanes might be thought a mere ideal; and, indeed, it is probable that the actual life of the average Athenian boy lay midway between the courses prescribed by the Dikaios and the Adikos Logos.

Meanwhile, since Euripides, together with the whole school of studious and philosophic speculators are aimed at in the speeches of the Adikos Logos, it will be fair to adduce a companion picture of the young Greek educated on the athletic system, as these men had learned to know him. I quote from the *Autolycus*, a satyric drama of Euripides:—

"There are a myriad bad things in Hellas, but nothing is worse than the athletes. To begin with, they do not know how to live like gentlemen, nor could they if they did; for how can a man, the slave of his jaws and his belly, increase the fortune left him by his father? Poverty and ill-luck find them equally incompetent. Having acquired no habits of good living, they are badly off when they come to roughing it. In youth they shine like statues stuck about the town, and take their walks abroad; but when old age draws nigh, you find them as threadbare as an old coat. Suppose a man has wrestled well, or runs fast, or has hurled a quoit, or given a black eye in fine style, has he done the state a service by the crowns he won? Do soldiers fight with quoits in hand, or without the press of shields can kicks expel the foeman from the gate? Nobody is fool enough to do these things with steel before his face. Keep, then, your laurels for the wise and good, for him who rules a city well, the just and temperate, who by his speeches wards off ill, allaying wars

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*and civil strife. These are the things for cities, yea, and for all Greece to boast of."*

Lucian represents, of course, a late period of Attic life. But his picture of the perfect boy completes, and in some points supplements, that of Aristophanes. Callicratidas, in the *Dialogue on Love*, has just drawn an unpleasing picture of a woman, surrounded in a fusty boudoir with her rouge-pots and cosmetics, perfumes, paints, combs, looking-glasses, hair dyes, and curling irons. Then he turns to praise boys.

*"How different is a boy! In the morning he rises from his chaste couch, washes the sleep from his eyes with cold water, puts on his chlamys, and takes his way to the school of the musician or the gymnast. His tutors and guardians attend him, and his eyes are bent upon the ground. He spends the morning in studying the poets and philosophers, in riding, or in military drill. Then he betakes himself to the wrestling-ground, and hardens his body with noontide heat and sweat and dust. The bath follows and a modest meal. After this he returns for awhile to study the lives of heroes and great men. After a frugal supper sleep at last is shed upon his eyelids."*

Such is Lucian's sketch of the day spent by a young Greek at the famous University of Athens. Much is, undoubtedly, omitted; but enough is said to indicate the simple occupations to which an Athenian youth, capable of inspiring an enthusiastic affection was addicted. Then follows a burst of rhetoric, which reveals, when we compare it with the dislike expressed for women, the deeply-seated virile nature of the Greek love.

*"Truly he is worthy to be loved. Who would not love Hermes in the palæstra, or Phœbus at the lyre, or Castor on the racing-ground? Who would not wish to sit face to face with such a*

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*youth, to hear him talk, to share his toils, to walk with him, to nurse him in sickness, to attend him on the sea, to suffer chains and darkness with him if need be? He who hated him should be my foe, and whoso loved him should be loved by me. At his death I would die; one grave would cover us both; one cruel hand cut short our lives!"*

In the sequel of the dialogue Lucian makes it clear that he intends the raptures of Callicratidas to be taken in great measure for romantic boasting. Yet the fact remains that, till the last, Greek paiderastia among the better sort of men implied no effeminacy. Community of interest in sport, in exercise, and in open-air life rendered it attractive.

*"Sons of Eudiades, Euphorion,  
After the boxing-match, in which he beat,  
With wreaths I crowned, and set fine silk upon  
His forehead and soft blossoms honey-sweet;  
Then thrice I kissed him all beblooded there;  
His mouth I kissed, his eyes, his every bruise;  
More fragrant far than frankincense, I swear,  
Was the fierce chrism that from his brows did ooze."*

*"I do not care for curls or tresses  
Displayed in wily wildernesses;  
I do not prize the arts that dye  
A painted cheek with hues that fly:  
Give me a boy whose face and hand  
Are rough with dust or circus-sand,  
Whose ruddy flesh exhales the scent  
Of health without embellishment:  
Sweet to my sense is such a youth,  
Whose charms have all the charm of truth:  
Leave paints and perfumes, rouge, and curls,  
To lazy, lewd Corinthian girls."*

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The palæstra was the place at Athens where lovers enjoyed the greatest freedom. In the *Phædrus* Plato observes that the attachment of the lover for a boy grew by meetings and personal contact in the gymnasiums and other social resorts, and in the *Symposium* he mentions gymnastic exercises with philosophy, and paiderastia as the three pursuits of freemen most obnoxious to despots. Æschines, again describing the manners of boy-lovers in language familiar to his audience, uses these phrases: "having grown up in gymnasiums and games," and "the man having been a noisy haunter of gymnasiums, and having been the lover of multitudes." Aristophanes also in the *Wasps* employs similar language: "and not seeking to go revelling around in exercising grounds." I may compare Lucian, *Amores*, cap. 2, "you care for gymnasiums and their sleek oiled combatants," which is said to a notorious boy-lover. Boys and men met together with considerable liberty in the porches, peristyles, and other adjuncts to an Attic wrestling-ground; and it was here, too, that sophists and philosophers established themselves with the certainty of attracting a large and eager audience for their discussion. It is true that an ancient law forbade the presence of adults in the wrestling-grounds of boys; but this law appears to have become almost wholly obsolete in the days of Plato. Socrates, for example, in the *Charmides*, goes down immediately after his arrival from the camp at Potidæa into the palæstra of Taureas to hear the news of the day, and the very first question which he asks his friends is whether a new beauty has appeared among the youths. So again in the *Lysis*, Hippothales, invites Socrates to enter the private palæstra of Miccus, where boys and men were exercising together on the feast-day of Hermes. "The building," he remarks, "is a newly erected palæstra, and the entertainment is generally conversation, to which you are welcome." The scene which immediately follows is well known to Greek students as one of the most beautiful and vivid pictures of Athenian life. One group of youths are sacrificing

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to Hermes; another are casting dice in a corner of the dressing-room. Lysis himself is "standing among the other boys and youths, having a crown upon his head, like a fair vision, and not less worthy of praise for his goodness than for his beauty." The modesty of Lysis is shown by the shyness which prevents him joining Socrates' party until he has obtained the company of some of his young friends. Then a circle of boys and men is formed in a corner of the court, and a conversation upon friendship begins. Hippothales, the lover of Lysis, keeps at a decorous distance in the background. Not less graceful as a picture is the opening of the *Charmides*. In answer to a question of Socrates, the frequenters of the palaestra tell him to expect the coming of young Charmides. He will then see the most beautiful boy in Athens at the time: "for those who are just entering are the advanced guard of the great beauty of the day, and he is likely to be not far off." There is a noise and a bustle at the door, and while the Socrates party continues talking Charmides enters. The effect produced is overpowering:—

*"You know, my friend, that I cannot measure anything, and of the beautiful I am simply such a measure as a white line is of chalk; for almost all young persons appear to be beautiful in my eyes. But at that moment when I saw him coming in, I confess that I was quite astonished at his beauty and his stature; all the world seemed to be enamoured of him; amazement and confusion reigned when he entered; and a troop of lovers followed him. That grown-up men like ourselves should have been affected in this way was not surprising, but I observed that there was the same feeling among the boys; all of them, down to the very least child, turned and looked at him, as if he had been a statue."*

Charmides, like Lysis, is persuaded to sit down by Socrates who opens a discussion upon the appropriate question of *Sophrosyne*, or modest temperance and self-restraint.

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"He came as he was bidden, and sat down between Critias and me. Great amusement was occasioned by everyone pushing with might and main at his neighbour in order to make a place for him next to them, until at the two ends of the row one had to get up, and the other was rolled over sideways. Now, I, my friend, was beginning to feel awkward; my former bold belief in my powers of conversing with him had vanished. And when Critias told him that I was the person who had the cure, he looked at me in such an indescribable manner, and was going to ask a question; and then all the people in the palaestra crowded about us, and, O rare! I caught a sight of the inwards of his garment, and took the flame. Then I could no longer contain myself. I thought how well Cydias understood the nature of love when, in speaking of a fair youth, he warns someone 'not to bring the fawn in the sight of the lion to be devoured by him,' for I felt that I had been overcome by a sort of wild-beast appetite."

The whole tenor of the dialogue makes it clear that, in spite of the admiration he excited, the honour paid him by a public character like Socrates and the troops of lovers and of friends surrounding him, yet Charmides was unspoiled. His docility, modesty, simplicity, and healthiness of soul are at least as remarkable as the beauty for which he was so famous.

A similar impression is produced upon our minds by Autolycus in the *Symposium* of Xenophon. Callias, his acknowledged lover, had invited him to a banquet after a victory which he had gained in the pancration; and many other guests, including the Socratic party, were asked to meet him. Autolycus came, attended by his father; and as soon as the tables were covered and the seats had been arranged, a kind of divine awe fell upon the company. The grown-up men were dazzled by the beauty and the modest bearing of the boy, just as when a bright light is brought into a darkened room. Everybody gazed at him, and all were silent, sitting in uncomfortable attitudes of expectation

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and astonishment. The dinner party would have passed off very tamely if Phillipus, a professional diner-out and jester, had not opportunely made his appearance. Autolycus meanwhile never uttered a word, but lay beside his father like a breathing statue. Later on in the evening he was obliged to answer a question. He opened his lips with blushes, and all he said was, "Not I, by gad." Still even this created a great sensation in the company. Everybody, says Xenophon, was charmed to hear his voice and turned their eyes upon him. It should be remarked that the conversation at this party fell almost entirely upon matters of love. Critobulus, for example, who was very beautiful and rejoiced in having many lovers, gave a full account of his own feelings for Cleinias.

*"You all tell me," he argued, "that I am beautiful, and I cannot but believe you; but if I am, and if you feel what I feel when I look on Cleinias, I think that beauty is better worth having than all Persia. I would choose to be blind to everybody else if I could only see Cleinias, and I hate the night because it robs me of his sight. I would rather be the slave of Cleinias than live without him; I would rather toil and suffer danger for his sake than live alone at ease and in safety. I would go through fire with him, as you would with me. In my soul I carry an image of him better made than any sculptor could fashion."*

What makes this speech the more singular is that Critobulus was a newly-married man.

But to return from this digression to the palæstra. The Greeks were conscious that gymnastic exercises tended to encourage and confirm the habit of paiderastia. "The cities which have most to do with gymnastics," is the phrase which Plato uses to describe the state where Greek love flourished. Herodotus says the barbarians borrowed gymnastics together with paiderastia from the Hellenes; and we hear the Polycrates of Samos caused the gym-

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nasia to be destroyed when he wished to discountenance the love which lent the warmth of personal enthusiasm to political associations. It was common to erect statues of love in the wrestling-grounds; and there, says Plutarch, the god's wings grew so wide that no man could restrain his flight. Readers of the idyllic poets will remember that it was a statue of Love which fell from its pedestal in the swimming-bath upon the cruel boy who had insulted the body of his self-slain friend. Charmus, the lover of Hippias, erected an image of Erôs in the academy at Athens which bore this epigram:

*"Love, god of many evils and various devices, Charmus, set up this altar to thee upon the shady boundaries of the gymnasium."*

Erôs, in fact, was as much at home in the gymnasia of Athens as Aphrodite in the temples of Corinth; he was the patron of paiderastia, as she of female love. Thus Meleager writes:—

*"The Cyprian queen, a woman, burls the fire that maddens men for females; but Erôs himself sways the love of males for males."*

Plutarch, again, in the Erotic dialogue, alludes to "Erôs, where Aphrodite is not; Erôs apart from Aphrodite." These facts relating to the gymnasia justified Cicero in saying "Mihi quidem hæc in Græcorum gymnasiis nata consuetudo videtur: *in quibus isti liberti et concessi sunt amores.*" He adds, with a true Roman's antipathy to Greek æsthetics and their flimsy screen for sensuality, "*Bene ergo Ennius, flagiti principium est nudare inter cives corpora.*" "To me, indeed, it seems that this custom was generated in the gymnasiums of the Greeks, for there those loves are freely indulged and sanctioned. Ennius therefore very properly observed that the beginning of vice is the habit of stripping the body among citizens."

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The Attic gymnasia and schools were regulated by strict laws. We have already seen that adults were not supposed to enter the palæstra; and the penalty for the infringement of this rule by the gymnasiarch was death. In the same way schools had to be shut at sunset and not opened again before daybreak; nor was a grown-up man allowed to frequent them. The public chorus-teachers of boys were obliged to be above the age of forty. Slaves who presumed to make advances to a free boy were subject to the severest penalties; in like manner they were prohibited from gymnastic exercises. Æschines, from whom we learn these facts, draws the correct conclusion that gymnastics and Greek love were intended to be the special privilege of freemen. Still, in spite of all restrictions, the palæstra was the centre of Athenian profligacy, the place in which not only honourable attachments were formed, but disgraceful bargains also were concluded; and it is not improbable that men like Taureas and Miccus, who opened such places of amusement as a private speculation, may have played the part of go-betweens and panders. Their walls and the plane-trees which grew along their open courts were inscribed by lovers with the names of boys who had attracted them. To scrawl up, "Fair is Dinomeneus, fair is the boy," was a common custom, as we learn from Aristophanes and from this anonymous epigram in the *Anthology*:—

*"I said and once again I said, 'fair, fair'; but still will I go on repeating how fascinating with his eyes is Dositheus. Not upon an oak, nor on a pine-tree, nor yet upon a wall, will I inscribe this word; but love is smouldering in my heart of hearts."*

Another attention of the same kind from a lover to a boy was to have a vase or drinking-cup of baked clay made, with a portrait of the youth depicted on its surface, attended by winged genii of health and love. The word "Fair" was inscribed beneath, and symbols of games were added—a hoop or a fighting-

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cock. Nor must I here omit the custom which induced lovers of a literary turn to praise their friends in prose or verse. Hippothales, in the *Lysis* of Plato, is ridiculed by his friends for recording the great deeds of the boy's ancestors, and deafening his ears with odes and sonnets. A diatribe on love, written by Lysias with a view to winning Phædrus, forms the starting-point of the dialogue between that youth and Socrates. We have, besides, a curious panegyrical oration (called *Eroticos Logos*), falsely ascribed to Demosthenes, in honour of a youth, Epicrates, from which some information may be gathered concerning the topics usually developed in these compositions.

Presents were of course a common way of trying to win favour. It was reckoned shameful for boys to take money from their lovers, but fashion permitted them to accept gifts of quails and fighting cocks, pheasants, horses, dogs, and clothes. There existed, therefore, at Athens frequent temptations for boys of wanton disposition, or for those who needed money to indulge expensive tastes. The speech of Æschines, from which I have already frequently quoted, affords a lively picture of the Greek rake's progress, in which Timarchus is described as having sold his person in order to gratify his gluttony and lust and love of gaming. The whole of this passage, it may be observed in passing, reads like a description of Florentine manners in a sermon of Savonarola.

The shops of the barbers, surgeons, perfumers, and flower-sellers had an evil notoriety, and lads who frequented these resorts rendered themselves liable to suspicion. Thus Æschines accuses Timarchus of having exposed himself for hire in a surgeon's shop at the Peiræus; while one of Straton's most beautiful epigrams describes an assignation which he made with a boy who had attracted his attention in a garland-weaver's stall. In a fragment from the *Pyraunos* of Alexis a young man declares that he found thirty professors of the "voluptuous life of pleasure," in the Cerameicus during a search of three days; while

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Cratinus and Theopompus might be quoted to prove the ill fame of the monument to Cimon and the hill of Lycabettus.

The last step in the downward descent was when a youth abandoned the roof of his parents and guardians and accepted the hospitality of a lover. If he did this, he was lost.

In connection with this portion of the subject it may be well to state that the Athenian law recognized contracts made between a man and boy, even if the latter were of free birth, whereby the one agreed to render up his person for a certain period and purpose, and the other to pay a fixed sum of money. The phrase "a boy who has been a prostitute," occurs quite naturally in Aristophanes; nor was it thought disreputable for men to engage in these *liaisons*. Disgrace only attached to the free youth who gained a living by prostitution; and he was liable, as we shall see, at law to loss of civil rights.

Public brothels for males were kept in Athens, from which the state derived a portion of its revenues. It was in one of these bad places that Socrates first saw Phædo. This unfortunate youth was a native of Elis. Taken prisoner in war, he was sold in the public market to a slave-dealer, who then acquired the right by Attic law to prostitute his person and engross his earnings for his own pocket. A friend of Socrates, perhaps Cebes, bought him from his master, and he became one of the chief members of the Socratic circle. His name is given to the Platonic dialogue on immortality, and he lived to found what is called the Eleo-Socratic School. No reader of Plato forgets how the sage, on the eve of his death, stroked the beautiful long hair of Phædo, and he prophesied that he would have to cut it short in mourning for his teacher.

Agathocles, the tyrant of Syracuse, is said to have spent his youth in brothels of this sort—by inclination, however, if the reports of his biographers be not calumnious.

From what has been collected on this topic, it will be understood that boys in Athens not unfrequently caused quarrels and

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street-brawls, and that cases for recovery of damages or breach of contract were brought before the Attic law-courts. The Peiræus was especially noted for such scenes of violence. The oration of Lysias against Simon is a notable example of the pleadings in a cause of this description. Simon the defendant and Lysias the plaintiff (or some one for whom Lysias had composed the speech) were both of them attached to Theodotus, a boy from Plataæa. Theodotus was living with the plaintiff; but the defendant asserted that the boy had signed an agreement to consort with him for the consideration of three hundred drachmæ, and, relying on this contract, he had attempted more than once to carry off the boy by force. Violent altercations, stone-throwings, house-breakings, and encounters of various kinds having ensued, the plaintiff brought an action for assault and battery against Simon. A modern reader is struck with the fact that he is not at all ashamed of his own relation toward Theodotus. It may be noted that the details of this action throw light upon the historic brawl at Corinth in which a boy was killed, and which lead to the foundation of Syracuse by Archias the Bacchiad.

### XIV.

We have seen in the foregoing section that paiderastia at Athens was closely associated with liberty, manly sports, severe studies, enthusiasm, self-sacrifice, self-control, and deeds of daring, by those who cared for those things. It has also been made abundantly manifest that no serious moral shame attached to persons who used boys like women, but that effeminate youths of free birth were stigmatised for their indecent profligacy. It remains still to ascertain the more delicate distinctions which were drawn by Attic law and custom in this matter, though what has been already quoted from Pausanias in the *Symposium* of Plato may be taken fairly to express the code of honour among gentlemen.

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In the *Plutus* Aristophanes is careful to divide "boys with lovers," into "the good," and "the strumpets." This distinction will serve as basis for the following remarks. A very definite line was drawn by the Athenians between boys who accepted the addresses of their lovers because they liked them or because they were ambitious of comradeship with men of spirit, and those who sold their bodies for money. Minute inquiry was never instituted into the conduct of the former class; else Alcibiades could not have made his famous declaration about Socrates, nor would Plato in the *Phœdrus* have regarded an occasional breach of chastity, under the compulsion of violent passion, as a venial error. The latter, on the other hand, besides being visited with universal censure, were disqualified by law from exercising the privileges of the franchise, from undertaking embassies, from frequenting the Agora, and from taking part in public festivals, under the penalty of death. Æschines, from whom we learn the wording of this statute, adds: "This law he passed with regard to youths who sin with facility and readiness against their own bodies." He then proceeds to define the true nature of prostitution, prohibited by law to citizens of Athens. It is this: "Any man who acts in this way towards a single man, provided he do it with payment, seems to me to be liable to the reproach in question." The whole discussion turns upon the word *Misthos*. The orator is cautious to meet the argument that a written contract was necessary in order to construct a case of *Hetaireia* at law. In the statute, he observes, there is no mention of "contract" or "deed in writing." The offence has been sufficiently established "when in any way whatever payment has been made."

In order to illustrate the feeling of the Athenians with regard to making profit out of paiderastic relations, I may perhaps be permitted to interrupt the analysis of Æschines by referring to Xenophon's character (*Anab.* si, 6, 21) of the Strategus Menon. The whole tenor of his judgment is extremely unfavourable toward this man, who invariably pursued selfish and mean aims,

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debasng virtuous qualities like ambition and industry in the mere pursuit of wealth and power. He was, in fact, devoid of chivalrous feeling, good taste, and honour. About his behaviour as a youth Xenophon writes: "With Ariæus, the barbarian, because this man was partial to handsome youths, he became extremely intimate while he was still in the prime of adolescence; moreover, he had Tharypas for his beloved, he being beardless and Tharypas a man with a beard." His crime seems to have been that he prostituted himself to the barbarian Ariæus in order to advance his interest, and, probably with the same view, flattered the effeminate vanity of an elder man by pretending to love him out of the right time or season. Plutarch (*Pryybus*) mentions this Tharypas as the first to introduce Hellenic manners among the Molossi.

When more than one lover was admitted, the guilt was aggravated. "It will be manifest that he has not only acted the strumpet, but that he has been a common prostitute. For he who does this indifferently, and with money, and for money, seems to have incurred that designation." Thus the question finally put to the Areopagus, in which court the case against Timarchus was tried, ran as follows, in the words of Æschines: "To which of these two classes will you reckon Timarchus—to those who have had a lover, or to those who have been prostitutes?" In his rhetorical exposition Æschines defines the true character of the virtuous *Eromenos*. Frankly admitting his own partiality for beautiful young men, he argues after this fashion: "I do not attach any blame to love. I do not take away the character of handsome lads. I do not deny that I have often loved, and had many quarrels and jealousies in the matter. But I establish this as an irrefutable fact, that, while the love of beautiful and temperate youths does honour to humanity and indicates a generous temper, the buying of the person of a free boy for debauchery is a mark of insolence and ill-breeding. To be loved is an honour: to sell yourself is a disgrace." He then

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appeals to the law which forbade slaves to love, thereby implying that this was the privilege and pride of free men. He alludes to the heroic deed of Aristogeiton and to the great example of Achilles. Finally, he draws up a list of well-known and respected citizens whose loves were notorious, and compares them with a parallel list of persons infamous for their debauchery. What remains in the peroration to this invective traverses the same ground. Some phrases may be quoted which illustrate the popular feeling of the Athenians. Timarchus is stigmatised as "the man and male who in spite of this has debauched his body by womanly acts of lust," and again as "one who against the law of nature has given himself to lewdness." It is obvious here that Æschines, the self-avowed boy-lover, while seeking to crush his opponent by flinging effeminacy and unnatural behaviour in his teeth, assumes at the same time that honourable paiderastia implies no such disgrace. Again, he observes that it is as easy to recognise a pathic by his impudent behaviour as a gymnast by his muscles. Lastly, he bids the judges force intemperate lovers to abstain from free youths and satisfy their lusts upon the persons of foreigners and aliens. The whole matter at this distance of time is obscure, nor can we hope to apprehend the full force of distinctions drawn by a Greek orator appealing to a Greek audience. We may, indeed, fairly presume that, as is always the case with popular ethics, considerable confusion existed in the minds of the Athenians themselves, and that even for them to formulate the whole of their social feelings on this topic consistently, would have been impossible. The main point, however, seems to be that at Athens it was held honourable to love free boys with decency; that the conduct of lovers between themselves, within the limits of recognised friendship, was not challenged; and that no particular shame attached to profligate persons so long as they refrained from tampering with the sons of citizens.

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### XV.

The sources from which our information has hitherto been drawn—speeches, poems, biographies, and the dramatic parts of dialogues—yield more real knowledge about the facts of Athenian paiderastia than can be found in the speculations of philosophers. In Aristotle, for instance, paiderastia is almost conspicuous by its absence. It is true that he speculates upon the Cretan customs in the *Politics*, mentions the prevalence of boy-love among the Kelts, and incidentally notices the legends of Diocles and Cleomachus; but he never discusses the matter as fully as might have been expected from a philosopher whose speculations covered the whole field of Greek experience. The chapters on *Philia* in the *Ethics* might indeed have been written by a modern moralist for modern readers, though it is possible that in his treatment of "friendship with pleasure for its object" and "friendship with advantage for its object," Aristotle is aiming at the vicious sort of paiderastia. As regards his silence in the *Politics*, it is worth noticing that this treatise breaks off at the very point where we should naturally look for a scientific handling of the education of the passions, and, therefore, it is possible that we may have lost the weightiest utterance of Greek philosophy upon the matter of our enquiry.

Though Aristotle contains but little to the purpose, the case is different with Plato; nor would it be possible to omit a detailed examination of the Platonic doctrine on the topic or to neglect the attempt he made to analyse and purify a passion capable, according to his earlier philosophical speculations, of supplying the starting-point for spiritual progress.

The first point to notice in the Platonic treatment of paiderastia is the difference between the ethical opinions expressed in the *Phædrus*, *Symposium*, *Republic*, *Charmides*, and *Lysis*, on the one hand, and those expounded in the *Laws* upon the other. The *Laws*, which are probably a genuine work of Plato's old age,

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condemn that passion which in the *Phædrus* and *Symposium* he exalted as the greatest boon of human life and as the groundwork of the philosophical temperament; the ordinary social manifestations of which he described with sympathy in the *Lysis* and the *Charmides*; and which he viewed with more than toleration in the *Republic*. It is not my business to offer a solution of this contradiction; but I may observe that Socrates, who plays the part of protagonist in nearly all the other dialogues of Plato, and who, as we shall see, professed a special cult of love, is conspicuous by his absence in the *Laws*. It is, therefore, not improbable that the philosophical idealisation of paiderastia, to which the name of Platonic love is usually given, should rather be described as Socratic. However that may be, I think it will be well to deal first with the doctrine put into the mouth of the Athenian stranger in the *Laws*, and then to pass on to the consideration of what Socrates is made to say upon the subject of Greek love in the earlier dialogues.

The position assumed by Plato in the *Laws* (p. 636) is this: Syssitia and gymnasia are excellent institutions in their way, but they have a tendency to degrade natural love in man below the level of the beasts. Pleasure is only natural when it arises out of the intercourse between men and women, but the intercourse between men and men, or women and women, is contrary to nature. The bold attempt at overleaping Nature's laws was due originally to unbridled lust.

This position is developed in the eighth book (p. 836), where Plato directs his criticism, not only against what would now be termed the criminal intercourse between persons of the same sex, but also against incontinence in general. While framing a law of almost monastic rigour for the regulation of the sexual appetite, he remains an ancient Greek. He does not reach the point of view from which women are regarded as the proper objects of both passion and friendship, as the fit companions of men in all relations of life; far less does he revert to his earlier specula-

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tions upon the enthusiasm generated by a noble passion. The modern ideal of marriage and the chivalrous conception of womanhood as worthy to be worshipped are alike unknown to him. Abstinence from the delights of love, continence except for the sole end of procreation, is the rule which he proposes to the world.

There are three distinct things, Plato argues, which, owing to the inadequacy of language to represent states of thought, have been confounded. These are friendship, desire, and a third, mixed species. Friendship is further described as the virtuous affection of equals in taste, age and station. Desire is always founded on a sense of contrast. While friendship is "gentle and mutual through life," desire is "fierce and wild." The true friend seeks to live chastely with the chaste object of his attachment, whose soul he loves. The lustful lover longs to enjoy the flower of his youth and cares only for the body. The third sort is mixed of these; and a lover of this composite kind is torn asunder by two impulses, "the one commanding him to enjoy the youth's person, the other forbidding him to do so." The description of the lover of the third species so exactly suits the paiderast of nobler quality in Greece, as I conceive him to have actually existed, that I shall give a full quotation of this passage:—

*"As to the mixed sort, which is made up of them both, there is, first of all, a difficulty in determining what he who is possessed by this third love desires; moreover, he is drawn different ways, and is in doubt between the two principles, the one exhorting him to enjoy the beauty of the youth, and the other forbidding him; for the one is a lover of the body and hungers after beauty like ripe fruit, and would fain satisfy himself without any regard to the character of the beloved; the other holds the desire of the body to be a secondary matter, and, looking rather than loving with his soul, and desiring the soul of the other in a be-*

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*coming manner, regards the satisfaction of the bodily love as wantonness; he reverences and respects temperance and courage and magnanimity and wisdom, and wishes to live chastely with the chaste object of his affection."*

It is remarkable that Plato, in this analysis of the three sorts of love, keeps strictly within the bounds of paiderastia. He rejects desire and the mixed sort of love, reserving friendship (*Philia*) and ordaining marriage for the satisfaction of the aphrodisiac instinct at a fitting age, but more particularly for the procreation of children. Wantonness of every description is to be made as much a sin as incest, both by law and also by the world's opinion. If Olympian victors, with an earthly crown in view, learn to live chastely for the preservation of their strength while training, shall not men whose contest is for heavenly prizes keep their bodies undefiled, their spirits holy?

Socrates, the mystagogue of amorous philosophy, is absent, as I have observed, from this discussion of the laws. I turn now to those earlier dialogues in which he expounds the doctrine of Platonic, or, as I should prefer to call it, Socratic, love. We know from Xenophon, as well as Plato, that Socrates named his philosophy the Science of Love. The one thing on which I pride myself, he says, is knowledge of all matters that pertain to love. It furthermore appears that Socrates thought himself in a peculiar sense predestined to reform and to ennable paiderastia. "Finding this passion at its height throughout the whole of Hellas, but most especially in Athens and all places full of evil lovers and youths seduced, he felt a pity for both parties. Not being a law-giver like Solon, he could not stop the custom by statute nor correct it by force, nor again dissuade men from it by his eloquence. He did not, however, on that account abandon the lovers or the boys to their fate, but tried to suggest a remedy." This passage, which I have paraphrased from Maximus Tyrius, sufficiently expresses the attitude assumed by Socrates in the

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Platonic dialogue. He sympathises with Greek lovers, and avows a fervent admiration for beauty in the persons of young men. At the same time he declares himself upon the side of temperate and generous affection, and strives to utilise the erotic enthusiasm as a motive power in the direction of philosophy. This was really nothing more or less than an attempt to educate the Athenians by appealing to their own higher instincts. We have seen that paiderastia in the prime of Hellenic culture, whatever sensual admixture it might have contained, was a masculine passion. It was closely connected with the love of political independence, with the contempt for Asiatic luxury, with the gymnastic sports, and with the intellectual interests which distinguished Hellenes from barbarians. Partly owing to the social habits of their cities, and partly to the peculiar notions which they entertained regarding the seclusion of free women in the home, all the higher elements of spiritual and mental activity, and the conditions under which a generous passion was conceivable, had become the exclusive privileges of men. It was not that women occupied a semi-servile station, as some students have imagined, or that within the sphere of the household they were not the respected and trusted helpmates of men. But circumstances rendered it impossible for them to excite romantic and enthusiastic passion. The exaltation of the emotions was reserved for the male sex.

Socrates, therefore, sought to direct and moralize a force already existing. In the *Phædrus* he describes the passion of love between a man and boy as a madness, not different in quality from that which inspires poets; and, after painting that fervid picture of the lover, he declares that the true object of a noble life can only be attained by passionate friends, bound together in the chains of close yet temperate comradeship, seeking always to advance in knowledge, self-restraint, and intellectual illumination. The doctrine of the *Symposium* is not different, except that Socrates here takes a higher flight. The same love is treated as the method whereby the soul may begin her mystic journey

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to the region of essential beauty, truth, and goodness. It has frequently been remarked that Plato's dialogues have to be read as poems even more than as philosophical treatises; and if this be true at all, it is particularly true of both the *Phædrus* and the *Symposium*. The lesson which both essays seem intended to inculcate is this: love, like poetry and prophecy, is a divine gift, which diverts men from the common current of their lives; but in the right use of this gift lies the secret of all human excellence. The passion which grovels in the filth of sensual grossness may be transformed into a glorious enthusiasm, a winged splendour, capable of soaring to the contemplation of eternal verities. How strange will it be, when once those heights of intellectual intuition have been scaled, to look down again to earth and view the *Meirakidia* in whom the soul first recognised the form of beauty! There is a deeply rooted mysticism, an impenetrable soofyism, in the Socratic doctrine of Erôs.

In the *Phædrus*, the *Symposium*, the *Charmides*, the *Lysis*, and the *Republic*, Plato dramatised the real Socrates, while he gave liberal scope to his own personal sympathy of paiderastia. In the *Laws*, if we accept this treatise as the work of his old age, he discarded the Socratic mask, and wrote a kind of palinode, which indicates more moral growth than pure disapprobation of the paiderastic passion. I have already tried to show that the point of view in the *Laws* is still Greek: that their author has not passed beyond the sphere of Hellenic ethics. He has only become more ascetic in his rule of conduct as the years advanced, importing the *rumores senum severiorum* into his discourse, and recognising the imperfection of that halting-point between the two logical extremes of Pagan license and monastic asceticism which in the fervour of his greener age he advocated. As a young man, Plato felt sympathy for love so long as it was paiderastic and not spent on women; he even condoned a lapse through warmth of feeling into self-indulgence. As an old man, he denounced carnal pleasures of all kinds, and sought to limit

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the amative instincts to the one sole end of procreation.

It has so happened that Plato's name is still connected with the ideal of passion purged from sensuality. Much might be written about the parallel between the *mania* of the *Phædrus* and the *joy* of medieval amorists. Nor would it be unprofitable to trace the points of contact between the love described by Dante in the *Vita Nuova* and the paiderastia exalted to the heavens by Plato. The spiritual passion for Beatrice which raised the Florentine poet above evil things, and led him by the philosophic paths of the *Convito* to the beatific vision of the *Paradiso*, bears no slight resemblance to the *Erôs* of the *Symposium*. Yet we know that Dante could not have studied Plato's works; and the specific love which Plato praised he sternly stigmatised. The harmony between Greek and mediæval mysticism in this matter of the emotions rests on something permanent in human nature, common alike to paiderastia and to chivalrous enthusiasm for women.

It would be well worth raising here the question whether there was not something special both in the Greek consciousness itself and also in the conditions under which it reached maturity, which justified the Socratic attempt to idealise paiderastia. Placed upon the borderland of barbarism, divided from the Asiatic races by an acute but narrow line of demarcation, the Greeks had arrived at the first free notion of the spirit in its disentanglement from matter and from symbolism. But this notion of the spirit was still æsthetic, rather than strictly ethical or rigorously scientific. In the Greek gods intelligence is perfected and character is well defined; but these gods are always concrete persons, with corporeal forms adapted to their spiritual essence. The interpenetration of spiritual and corporeal elements in a complete personality, the transfusion of intellectual and emotional faculties throughout a physical organism exactly suited to their adequate expression, marks Greek religion and Greek art. What the Greeks worshipped in their ritual, what they represented in their sculp-

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ture, was always personality—the spirit and the flesh in amity and mutual correspondence; the spirit burning through the flesh and moulding it to individual forms; the flesh providing a fit dwelling for the spirit which controlled and fashioned it. Only philosophers among the Greeks attempted to abstract the spirit as a self-sufficient, independent, conscious entity; and these philosophers were few, and what they wrote or spoke had little direct influence upon the people. This being the mental attitude of the Greek race, it followed as a necessity that their highest emotional aspirations, their purest personal service, should be devoted to clear and radiant incarnations of the spirit in a living person. They had never been taught to regard the body with a sense of shame, but rather to admire it as the temple of the spirit, and to accept its needs and instincts with natural acquiescence. Male beauty disengaged for them the passion it inspired from service of domestic, social, civic duties. The female form aroused desire, but it also suggested maternity and obligations of the household. The male form was the most perfect image of the deity, self-contained, subject to no necessities of impregnation, determined in its action only by the laws of its own reason and its own volition.

Quite a different order of ideas governed the ideal adopted by mediæval chivalry. The spirit in its self-sufficingness, detached from the body, antagonistic to the body, had been divinised by Christianity. Woman regarded as a virgin and at the same time a mother, the maiden-mother of God made man, had been exalted to the throne of heaven. The worship of woman became, by a natural and logical process, the correlative in actual human life for that worship of the incarnate Deity which was the essence of religion. A remarkable point in mediæval love is that the sensual appetites were, theoretically at least, excluded from the homage paid to woman. It was not the wife or the mistress, but the lady, who inspired the knight. Dante had children by Gemma, Petrarch had children by an unknown concubine, but

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it was the sainted Beatrice, it was the unattainable Laura, who received the homage of Dante and of Petrarch.

In like manner the sensual appetites were, theoretically at least, excluded from Platonic paiderastia. It was the divine in human flesh—"the radiant sight of the beloved," to quote from Plato; "the fairest and most intellectual of earthly bodies," to borrow a phrase from Maximus Tyrius—it was this which stimulated the Greek lover, just as a similar incarnation of divinity inspired the chivalrous lover. Thus we might argue that the Platonic conception of paiderastia furnishes a close analogue to the chivalrous devotion to women, due regard being paid to the differences which existed between the plastic ideal of Greek religion and the romantic ideal of mediæval Christianity. The one veiled adultery, the other sodomy. That in both cases the conception was rarely realized in actual life only completes the parallel.

To pursue this inquiry further is, however, alien to my task. It is enough to have indicated the psychological agreement in respect of purified affection which underlay two such apparently antagonistic ideals of passion. Few modern writers, when they speak with admiration or contempt of Platonic love, reflect that in its origin this phrase denoted an absorbing passion for young men. The Platonist, as appears from numerous passages in the Platonic writings, would have despised the Petrarchist as a vulgar woman-lover. The Petrarchist would have loathed the Platonist as a moral Pariah. Yet Platonic love, in both its Attic and its mediæval manifestations, was one and the same thing.

The philosophical ideal of paiderastia in Greece which bore the names of Socrates and Plato met with little but contempt. Cicero, in a passage which has been echoed by Gibbon, remarked upon "the thin device of virtue and friendship which amused the philosophers of Athens." Epicurus criticised the Stoic doctrine of paiderastia by sententiously observing that philosophers only differed from the common race of men in so far as they

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could better cloak their vice with sophistries. This severe remark seems justified by the opinions ascribed to Zeno by Plutarch, Sextus Empiricus, and Stobæus. But it may be doubted whether the real drift of the Stoic theory of love, founded on *Adiaphopha*, was understood. Lucian, in the *Amores*, makes Charicles, the advocate of love for women, deride the Socratic ideal as vain nonsense, while Theomnestus, the man of pleasure, to whom the dispute is finally referred, decides that the philosophers are either fools or humbugs. Daphnaeus, in the erotic dialogue of Plutarch, arrives at a similar conclusion; and, in an essay on education, the same author contends that no prudent father would allow the sages to enter into intimacy with his sons. The discredit incurred by philosophers in the later age of Greek culture is confirmed by more than one passage in Petronius and Juvenal, while Athenæus especially inveighs against philosophic lovers as acting against nature. The attempt of the Platonic Socrates to elevate without altering the morals of his race may therefore be said fairly to have failed. Like his republic, his love existed only in heaven.

### XVI.

Philip of Macedon, when he pronounced the panegyric of the Sacred Band at Chæronea, uttered the funeral oration of Greek love in its nobler forms. With the decay of military spirit and the loss of freedom, there was no sphere left for that type of comradeship which I attempted to describe in Section IV. The philosophical ideal, to which some cultivated Attic thinkers had aspired, remained unrealized, except, we may perhaps suppose, in isolated instances. Meanwhile paiderastia as a vice did not diminish. It only grew more wanton and voluptuous. Little therefore, can be gained by tracing its historical development further, although it is not without interest to note the mode of feeling and the opinion of some later poets and rhetoricians.

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The idyllists are the only poets, if we except a few epigrammatists of the *Anthology*, who preserve a portion of the old heroic sentiment. No true student of Greek literature will have felt that he could strictly censure the paiderastic passages of the *Thalsia*, *Aïtes*, *Hylas*, *Paidika*. They have the ring of genuine and respectable emotion. This may also be said about the two fragments of Bion which begin *Hespere tas eratas* and *Olbioi oi phileontes*. The *Duserôs*, ascribed without due warrant to Theocritus, is in many respects a beautiful composition, but it lacks the fresh and manly touches of the master's style, and bears the stamp of an unwholesome rhetoric. Why, indeed, should we pity this suicide, and why should the statue of Love have fallen on the object of his admiration? Maximus Tyrius showed more sense when he contemptuously wrote about those men who killed themselves for love of a beautiful lad in Locri. "And in good sooth they deserved to die."

The dialogue entitled *Erotes*, attributed to Lucian, deserves a paragraph. More than any other composition of the rhetorical age of Greek literature, it attempts a comprehensive treatment of erotic passion, and sums up the teaching of the doctors and the predilections of the vulgar in one treatise. Like many of Lucian's compositions, it has what may be termed a retrospective and resumptive value. That is to say, it represents less the actual feeling of the author and his age than the result of his reading and reflection brought into harmony with his experience. The scene is laid at Cnidus, in the groves of Aphrodite. The temple and the garden and the statue of Praxiteles are described with a luxury of language which strikes the keynote of the dialogue. We have exchanged the company of Plato, Xenophon, or Æschines for that of a Juvenalian *Græculus*, a delicate æsthetic voluptuary. Every epithet smells of musk and every phrase is a provocative. The interlocutors are Callicratides the Athenian and Charicles the Rhodian. Callicratides kept an establishment of *exoleti*; when the down upon their chins had grown beyond the proper

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point—"when the beard is just sprouting, when youth is in the prime of charm," they were drafted off to farms and country villages. Charicles maintained a harem of dancing-girls and flute-players. The one was "madly passionate for lads"; the other no less "mad for women." Charicles undertook the cause of women, Callicratides that of boys. Charicles began, The love of women is sanctioned by antiquity; it is natural; it endures through life; it alone provides pleasure for both sexes. Boys grow bearded, rough, and past their prime. Women always excite passion. Then Callicratides takes up his parable. Masculine love combines virtue with pleasure. While the love of women is a physical necessity, the love of boys is a product of high culture and an adjunct of philosophy. Paiderastia may be either vulgar or celestial; the second will be sought by men of liberal education and good manners. Then follow contrasted pictures of the lazy woman and the manly youth. The one provokes to sensuality, the other excites noble emulation in the ways of virile living. Lucian, summing up the arguments of the two pleaders, decides that Corinth must give way to Athens, adding, "Marriage is open to all men, but the love of boys to philosophers only." This verdict is referred to Theomnestus, a Don Juan of both sexes. He replies that both boys and women are good for pleasure; the philosophical arguments of Callicratides are cant.

This brief abstract of Lucian's dialogue on love indicates the cynicism with which its author viewed the subject, using the whole literature and all the experience of the Greeks to support a thesis of pure hedonism. The sybarites of Caro or Constantinople at the present moment might employ the same arguments, except that they would omit the philosophical cant of Callicratides.

There is nothing in extant Greek literature of a date anterior to the Christian era which is foul in the same sense as that in which the works of Roman poets (Catullus and Martial), Italian poets (Beccatelli and Baffo), and French poets (Scarron and

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Voltaire) are foul. Only purblind students will be unable to perceive the difference between the obscenity of the Latin races and that of Aristophanes. The difference, indeed, is wide and radical, and strongly marked. It is the difference between a race naturally gifted with a delicate, æsthetic sense of beauty, and one in whom that sense was always subject to the perturbation of gross instincts. But with the first century of the new age a change came over even the imagination of the Greeks. Though they never lost their distinction of style, that precious gift of lightness and good taste conferred upon them with their language, they borrowed something of their conquerors' vein. This makes itself felt in the *Anthology*. Straton and Rufinus suffered the contamination of the Roman genius, stronger in political organisation than that of Hellas, but coarser and less spiritually tempered in morals and in art. Straton was a native of Sardis who flourished in the second century. He compiled a book of paiderastic poems, consisting in a great measure of his own and Meleager's compositions, which now forms the twelfth section of the *Palatine Anthology*. This book he dedicated, not to the Muse, but to Zeus; for Zeus was the boy-lover among deities; he bade it carry forth his message to fair youths throughout the world; and he claimed a special inspiration from heaven for singing of one sole subject, paiderastia. It may be said with truth that Straton understood the bent of his own genius. We trace a blunt earnestness of intention in his epigrams, a certainty of feeling and directness of artistic treatment, which show that he had only one object in view. Meleager has far higher qualities as a poet, and his feeling, as well as his style, is more exquisite. But he wavered between the love of boys and women, seeking in both the satisfaction of emotional yearnings which in the modern world would have marked him as a sentimentalist. The so-called *Mousa Paidiké*, "Muse of Boyhood," is a collection of two hundred and fifty-eight short poems, some of them of great artistic merit, in praise of boys and boy-love. The common-places of

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these epigrams are Ganymede and Erôs; we hear but little of Aphrodite—her domain is the other section of the *Anthology*, called *Erotika*. A very small percentage of these compositions can be described as obscene; none are nasty in the style of Martial or Ausonius; some are exceedingly picturesque; a few are written in a strain or lofty or of lovely music; one or two are delicate and subtle in their humour. The whole collection supplies good means of judging how the Greeks of the decadence felt about this form of love. *Malakia* is the real condemnation of this poetry, rather than brutality or coarseness. A favourite topic is the superiority of boys over girls. This sometimes takes a gross form; but once or twice the treatment of the subject touches a real psychological distinction, as in the following epigram: —

*"The love of women is not after my heart's desire; but the fires of male desire have placed me under inextinguishable coals of burning. The heat there is mightier; for the more powerful is male than female, the keener is that desire."*

These four lines give the key to much of the Greek preference for paiderastia. The love of the male, when it has been apprehended and entertained, is more exciting, they thought, more absorbent of the whole nature, than the love of the female. It is, to use another kind of phraseology, more of a mania and more of a disease.

With the *Anthology* we might compare the curious *Epistolai Erotikai* of Philostratus. They were in all probability rhetorical compositions, not intended for particular persons; yet they indicate the kind of wooing to which youths were subjected in later Hellas. The discrepancy between the triviality of their subject-matter and the exquisiteness of their diction is striking. The second of these qualities has made them a mine of poets. Ben Jonson, for example, borrowed the loveliest of his lyrics from

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the following *congetto*:—"I sent thee a crown of roses, not so much honouring thee, though this, too, was my meaning, but wishing to do some kindness to the roses that they might not wither." Take, again, the phrase, "Well, and love himself is naked, and the graces and the stars"; or this, "O rose that has a voice to speak with!"—or this metaphor for the footsteps of the beloved, "O rhythms of most beloved feet, O kisses pressed upon the ground!"

While the paiderastia of the Greeks was sinking into grossness, effeminacy, and æsthetic prettiness, the moral instincts of humanity began to assert themselves in earnest. It became part of the higher doctrine of the Roman Stoics to suppress this form of passion. The Christians, from St. Paul onwards, instituted an uncompromising crusade against it. There was no mere speculative warfare, like that of the philosophers at Athens. They fought with all the forces of their manhood, with the sword of the Lord and with the excommunications of the Church, to suppress what seemed to them an unutterable scandal. Dio Chrysostom, Clemens Alexandrinus, and Athanasius, are our best authorities for the vices which prevailed in Hellas during the Empire; the Roman law, moreover, proves that the civil governors aided the Church in its attempt to moralise the people on this point.

### XVII.

The transmutation of Hellas proper into part of the Roman Empire, and the intrusion of Stoicism and Christianity into the sphere of Hellenic thought and feeling, mark the end of the Greek age. It still remains, however, to consider the relation of this passion to the character of the race, and to determine its influence.

In the fifth section of this essay I asserted that it is now impossible to ascertain whether the Greeks derived paiderastia

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from any of the surrounding nations, and if so, from which. Homer's silence makes it probable that the contact of Hellenic with Phoenician traders in the post-heroic period led to the adoption by the Greek race of a custom which they speedily assimilated and stamped with an Hellenic character. At the same time I suggested in the tenth section that paiderastia, in its more enthusiastic and martial form, may have been developed within the very sanctuary of Greek national existence by the Dorians, matured in the course of their migrations, and systematised after their settlement in Crete and Sparta. That the Greeks themselves regarded Crete as the classic ground of paiderastia favours either theory, and suggests a fusion of them both; for the geographical position of this island made it the meeting-place of Hellenes with the Asiatic races, while it was also one of the earliest Dorian acquisitions.

When we come to ask why this passion struck roots so deep into the very heart and brain of the Greek nation, we must reject the favourite hypothesis of climate. Climate is, no doubt, powerful to a great extent in determining the complexion of sexual morality; yet, as regards paiderastia we have abundant proof that nations of the North and of the South have, according to circumstances quite independent of climatic conditions, been both equally addicted and equally averse to this habit. The Etruscan, the Chinese, the ancient Keltic tribes, the Tartar hordes of Timour Khan, the Persians under Moslem rule—races sunk in the sloth of populous cities as well as the nomadic children of the Asian steppes, have all acquired a notoriety at least equal to that of the Greeks. The only difference between these people and the Greeks in respect to paiderastia is that everything which the Greek genius touched acquired a portion of its distinction, so that what in semi-barbarous society may be ignored as vice, in Greece demands attention as a phase of the spiritual life of a world-historic nation.

Like climate, ethnology must also be eliminated. It is only a

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superficial philosophy of history which is satisfied with the nomenclature of Semitic, Aryan, and so forth; which imagines that something is gained for the explanation of a complex psychological problem when hereditary affinities have been demonstrated. The deeps of national personality are far more abysmal than this. Granting that climate and descent are elements of great importance, the religious and moral principles, the æsthetic apprehensions, and the customs which determine the character of a race leave always something still to be analyzed. In dealing with Greek paiderastia, we are far more likely to reach a probable solution if we confine our attention to the specific social conditions which fostered the growth of this passion in Greece, and to the general habit of mind which permitted its evolution out of the common stuff of humanity, than if we dilate at ease upon the climate of the Ægean, or discuss the ethnical complexion of the Hellenic stock. In other words, it was the Pagan view of human life and duty which gave scope to paiderastia, while certain special Greek customs aided its development.

The Greeks themselves, quoted more than once above, have put us on the right track in this inquiry. However paiderastia began in Hellas, it was encouraged by gymnastics and syssitia. Youths and boys engaged together in athletic exercises, training their bodies to the highest point of physical attainment, growing critical about the points and proportions of the human form, lived of necessity in an atmosphere of mutual attention. Young men could not be insensible to the grace of boys in whom the bloom of beauty was unfolding. Boys could not fail to admire the strength and goodliness of men displayed in the comeliness of perfected development. Having exercised together in the wrestling-ground, the same young men and boys consorted at the common tables. Their talk fell naturally upon feats of strength and training; nor was it unnatural, in the absence of a powerful religious prohibition, that love should spring from such discourse and intercourse.

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The nakedness which Greek custom permitted in gymnastic games and some religious rites no doubt contributed to the erotic force of masculine passion; and the history of their feeling upon this point deserves notice. Plato, in the *Republic* (452), observes that "not long ago the Greeks were of the opinion, which is still generally received among the barbarians, that the sight of a naked man was ridiculous and unseemly." He goes on to mention the Cretans and the Lacedæmonians as the institutors of naked games. To these conditions may be added dances in public, the ritual of gods like Erôs, ceremonial procession, and contests for the prize of beauty.

The famous passage in the first book of Thucydides (cap. vi.) illustrates the same point. While describing the primitive culture of the Hellenes he thinks it worth while to mention that the Spartans, who first stripped themselves for running and wrestling, abandoned the girdle which it was usual to wear around the loins. He sees in this habit one of the strongest points of distinction between the Greeks and barbarians. Herodotus insists upon the same point (book i. 10), which is further confirmed by the verse of Ennius: *Flagitii, &c.*

The nakedness which Homer (*Iliad*, xxii. 66) and Tyrtæus (i. 21) describes as shameful and unseemly is that of an old man. Both poets seem to imply that a young man's naked body is beautiful even in death.

We have already seen that paiderastia as it existed in early Hellas was a martial institution, and that it never wholly lost its virile character. This suggests the consideration of another class of circumstances which were in the highest degree conducive to its free development. The Dorians, to begin with, lived like regiments of soldiers in barracks. The duty of training the younger men was thrown upon the elder; so that the close relations thus established in a race which did not positively discountenance the love of male for male rather tended actively to encourage it. Nor is it difficult to understand why the ro-

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mantic emotions in such a society were more naturally aroused by male companions than by women. Matrimony was not a matter of elective affinity between two persons seeking to spend their lives agreeably and profitably in common, so much as an institution used by the state for raising vigorous recruits for the national army. All that is known about the Spartan marriage customs, taken together with Plato's speculations about a community of wives, proves this conclusively. It followed that the relation of the sexes to each other was both more formal and more simple than it is with us; the natural and the political purposes of co-habitation were less veiled by those personal and emotional considerations which play so large a part in modern life. There was less scope for the emergence of passionate enthusiasm between men and women, while the full conditions of a spiritual attachment, solely determined by reciprocal inclination, were only to be found in comradeship. In the wrestling-ground, at the common tables, in the ceremonies of religion, at the Pan-hellenic games, in the camp, in the hunting-field, on the benches of the council chamber, and beneath the porches of the Agora, men were all unto each other. Women meanwhile kept the house at home, gave birth to babies, and reared children till such time as the state thought fit to undertake their training. It is, moreover, well known that the age at which boys were separated from their mothers was tender. Thenceforth they lived with persons of their own sex; their expanding feelings were confined within the sphere of masculine experience until the age arrived when marriage had to be considered in the light of a duty to the commonwealth. How far this tended to influence the growth of sentiment and to determine its quality may be imagined.

In the foregoing paragraph I have restricted my attention almost wholly to the Dorians: but what has just been said about the circumstance of their social life suggests a further consideration regarding paiderastia at large among the Greeks, which takes rank with the weightiest of all. The peculiar status of

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Greek women is a subject surrounded with difficulty; yet no one can help feeling that the idealisation of masculine love, which formed so prominent a feature of Greek life in the historic period, was intimately connected with the failure of the race to give their proper sphere in society to women. The Greeks themselves were not directly conscious of this fact; nor can I remember any passage in which a Greek has suggested that boy-love flourished precisely upon the special ground which had been wrested from the right domain of the other sex. Far in advance of the barbarian tribes around them, they could not well discern the defects of their own civilisation; nor was it to be expected that they should have anticipated that exaltation of the love of women into a semi-religious cult which was the later product of chivalrous Christianity. We, from the standpoint of a more fully organised society, detect their errors and pronounce that paiderastia was a necessary consequence of their unequal social culture; nor do we fail to notice that just as paiderastia was a post-Homeric intrusion into Greek life, so women, after the age of the Homeric poems, suffered a corresponding depression in the social scale. In the *Iliad* and the *Odyssey*, and in the tragedies which deal with the heroic age, they play a part of importance for which the actual conditions of historic Hellas offered no opportunities.

It was at Athens that the social disadvantages of women told with greatest force; and this perhaps may help to explain the philosophic idealisation of boy-love among the Athenians. To talk familiarly with free women on the deepest subjects, to treat them as intellectual companions, or to choose them as associates in undertakings of political moment, seems never to have entered the mind of the Athenian. Women were conspicuous by their absence from all places of resort—from the palaestra, the theatre, the Agora, Pnyx, the law-court, the symposium; and it was here, and here alone, that the spiritual energies of the men expanded. Therefore, as the military ardour of the Dorians naturally asso-

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ciated itself with paiderastia, so the characteristic passion of the Athenians for culture took the same direction. The result in each case was a highly wrought psychical condition, which, however alien to our instincts, must be regarded as an exaltation of the race above its common human needs—as a manifestation of fervid, highly pitched emotional enthusiasm.

It does not follow from the facts which I have just discussed, that, either at Athens or at Sparta, women were excluded from an important position in the home, or that the family in Greece was not the sphere of female influence more active than the extant fragments of Greek literature reveal to us. The women of Sophocles and Euripides, and the noble ladies described by Plutarch, warn us to be cautious in our conclusions on this topic. The fact, however, remains that in Greece, as in mediæval Europe, the home was not regarded as the proper sphere for enthusiastic passion: both paiderastia and chivalry ignored the family, while the latter even set the matrimonial tie as nought. It is therefore precisely at this point of the family, regarded as a comparatively undeveloped factor in the higher spiritual life of Greeks, that the two problems of paiderastia and the position of women in Greece intersect.

In reviewing the external circumstances which favoured paiderastia, it may be added, as a minor cause, that the leisure in which the Greeks lived, supported by a crowd of slaves, and attending chiefly to their physical and mental culture, rendered them peculiarly liable to pre-occupations of passion and pleasure-seeking. In the early periods, when war was incessant this abundance of spare time, bore less corrupt fruit than during the stagnation into which the Greeks enslaved by Macedonia and Rome declined.

So far, I have been occupied in the present section with the specific conditions of Greek society which may be regarded as determining the growth of paiderastia. With respect to the general habit of mind which caused the Greeks, in contradis-

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tinction to the Jews and Christians, to tolerate this form of feeling, it will be enough here to remark that Paganism could have nothing logically to say against it. The further consideration of this matter I shall reserve for the next division of my essay, contenting myself for the moment with the observation that Greek religion and the instincts of the Greek race offered no direct obstacle to the expansion of a habit which was strongly encouraged by the circumstances I have just enumerated.

### XVIII.

Upon a topic of great difficulty, which is, however, inseparable from the subject-matter of this inquiry, I shall not attempt to do more than to offer a few suggestions. This is the relation of paiderastia to Greek art. Whoever may have made a study of antique sculpture will not have failed to recognise its healthy human tone, its ethical rightness. There is no partiality for the beauty of the male sex, no endeavor to reserve for the masculine deities the nobler attributes of man's intellectual and moral nature, no extravagant attempt to refine upon masculine qualities by the blending of feminine voluptuousness. Aphrodite and Artemis hold their place beside Erôs and Hermes. Ares is less distinguished by the genius lavished on him than Athene. Hera takes rank with Zeus, the Nymphs with the Fauns, the Muses with Apollo. Nor are even the minor statues, which belong to decorative rather than high art, noticeable for the attribution of sensual beauties to the form of boys. This, which is certainly true of the best age, is, with rare exceptions, true of all the ages of Greek plastic art. No prurient effeminacy degraded, deformed, or unduly confounded the types of sex idealised in sculpture.

The first reflection which must occur to even prejudiced observers is that paiderastia did not corrupt the Greek imagination to any serious extent. The license of Paganism found appropriate expression in female forms, but hardly touched the male; nor

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would it, I think, be possible to demonstrate that obscene works of painting or of sculpture were provided for paiderastia sensualists similar to those pornographic objects which fill the reserved cabinet of the Neapolitan Museum. Thus, the testimony of Greek art might be used to confirm the asseveration of Greek literature, that among freemen, at least, and gentle, this passion tended even to purify feelings which in their lust for women verged on profligacy. For one androgynous statue of Hermaphroditus or Dionysus there are at least a score of luxurious Aphrodites and voluptuous Bacchantes. Erôs himself, unless he is portrayed, according to the Roman type of Cupid, is a mischievous urchin, a youth whose modesty is no less noticeable than his beauty. His features are not unfrequently shadowed with melancholy, as appears in the so-called Genius of the Vatican, and in many statues which might pass for genii of silence or of sleep as well as love. It would be difficult to adduce a single wanton Erôs, a single image of this god provocative of sensual desires. There is not one before which we could say—The sculptor of that statue had sold his soul to paiderastic lust. Yet Erôs it may be remembered, was the special patron of paiderastia.

Greek art, like Greek mythology, embodied a finely graduated half-unconscious analysis of human nature. The mystery of procreation was indicated by phalli on the Hermæ. Unbridled appetite found incarnation in Priapus, who, moreover, was never a Greek god, but a Lampsacene adopted from the Asian coast by the Romans. The natural desires were symbolised in Aphrodite, Praxis, Kallipugos, or Pandemos. The higher sexual enthusiasm assumed celestial form in Aphrodite Ouranios. Love itself appeared personified in the graceful Erôs of Praxiteles; and how sublimely Pheidias presented this god to the eyes of his worshippers can now only be guessed at from a mutilated fragment among the Elgin marbles. The wild and native instincts, wandering, untutored and untamed, which still connect man with the

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life of woods and beasts and April hours, received half-human shape in Pan and Silenus, the Satyrs and the Fauns. In this department of semi-bestial instincts we find one solitary instance bearing upon paiderastia. The group of a Satyr tempting a youth at Naples stands alone among numerous similar compositions which have female or hemaphroditic figures, and which symbolize the violent and comprehensive lust of brutal appetite. Further distinctions between the several degrees of love were drawn by the Greek artists. Himeros, the desire that strikes the spirit through the eyes, and Pothos, the longing of souls in separation from the object of their passion, were carved together with Erôs by Scopas for Aphrodite's temple at Megara. Throughout the whole of this series there is no form set aside for paiderastia, as might have been expected if the fancy of the Greeks had idealised a sensual Asiatic passion. Statues of Ganymede carried to heaven by the eagle are, indeed, common enough in Græco-Roman plastic art; yet even here there is nothing which indicates the preference for a specifically voluptuous type of male beauty.

It should be noticed that the mythology of the Greeks was determined before paiderastia laid hold upon the race. Homer and Hesiod, says Herodotus, made the Hellenic theogony, and Homer and Hesiod knew only of the passions and emotions which are common to all healthy semi-civilised humanity. The artists, therefore, found in myths and poems subject-matter which imperatively demanded a no less careful study of the female than of the male form; nor were beautiful women wanting. Great cities placed their maidens at the disposition of sculptors and painters for the modelling of Aphrodite. The girls of Sparta in their dances suggested groups of Artemis and Oreads. The Hetairai of Corinth presented every detail of feminine perfection freely to the gaze. Eyes accustomed to the "dazzling vision" of a naked athlete were no less sensitive to the virginal veiled grace of the Athenian Canephoroi. The temples of the female

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deities had their staves of priestesses, and the oracles their inspired prophetesses. Remembering these facts, remembering also what we read about Æolian ladies who gained fame by poetry, there is every reason to understand how sculptors found it easy to idealise the female form. Nor need we imagine, because Greek literature abounds in references to paiderastia, and because this passion played an important part in Greek history, that therefore the majority of the race were not susceptible in a far higher degree to female charms. On the contrary, our best authorities speak of boy-love as a characteristic which distinguished warriors, gymnasts, poets, and philosophers from the common multitude. As far as regards artists, the anecdotes which are preserved about them turn chiefly upon their preference for women. For one tale concerning the Pantarkes of Pheidias, we have a score relating to the Campaspe of Apelles and the Phyrne of Praxiteles.

It may be judged superfluous to have proved that the female form was idealised in sculpture by the Hellenes at least as nobly as the male; nor need we seek elaborate reason why paiderastia left no perceptible stain upon the art of a race distinguished before all things by the reserve of good taste. At the same time, there can be no reasonable doubt that the artistic temperament of the Greeks had something to do with its wide diffusion and many-sided development. Sensitive to every form of loveliness, and unrestrained by moral or religious prohibition, they could not fail to be enthusiastic for that corporeal beauty, unlike all other beauties of the human form, which marks male adolescence no less triumphantly than does the male soprano voice upon the point of breaking. The power of this corporeal loveliness to sway their imagination by its unique æsthetic charm is abundantly illustrated in the passages which I have quoted above from the *Charmides* of Plato and Xenophon's *Symposium*. An expressive Greek phrase, "youths in their prime of adolescence, but not distinguished by a special beauty," recognises the persuasive influence, separate from that of true beauty, which

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belongs to a certain period of masculine growth. The very evanescence of this "bloom of youth" made it in Greek eyes desirable, since nothing more clearly characterises the poetic myths which adumbrate their special sensibility than the pathos of a blossom that must fade. When distinction of feature and symmetry of form were added to this charm of youthfulness, the Greeks admitted, as true artists are obliged to do, that the male body displays harmonies of proportion and melodies of outline more comprehensive, more indicative of strength expressed in terms of grace, than that of women. I guard myself against saying—more seductive to the senses, more soft, more delicate, more undulating. The superiority of male beauty does not consist in these attractions, but in the symmetrical development of all the qualities of the human frame, the complete organisation of the body as the supreme instrument of vital energy. In the bloom of adolescence the elements of feminine grace, suggested rather than expressed are combined with virility to produce a perfection which is lacking to the mature and adult excellence of either sex. The Greek lover, if I am right in the idea which I have formed of him, sought less to stimulate desire by the contemplation of sensual charms than to attune his spirit with the spectacle of strength at rest in suavity. He admired the chastened lines, the figure slight but sinewy, the limbs well-knit and flexible, the small head set upon broad shoulders, the keen eyes, the austere reins, and the elastic movement of a youth made vigorous by exercise. Physical perfection of this kind suggested to his fancy all that he loved best in moral qualities. Hardihood, self-discipline, alertness of intelligence, health, temperance, indomitable spirit, energy, the joy of active life, plain living and high thinking—these qualities the Greeks idealised, and of these, "the lightning vision of the darling," was the living incarnation. There is plenty in their literature to show that paiderastia obtained sanction from the belief that a soul of this sort would be found within the body of a young man rather than a woman.

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I need scarcely add that none but a race of artists could be lovers of this sort, just as none but a race of poets were adequate to apprehend the chivalrous enthusiasm for women as an object of worship.

The morality of the Greeks, as I have tried elsewhere to prove, was æsthetic. They regarded humanity as a part of a good and beautiful universe, nor did they shrink from any of their normal instincts. To find the law of human energy, the measure of man's natural desires, the right moment for indulgence and for self-restraint, the balance which results in health, the proper limit for each several function which secures the harmony of all, seemed to them the aim of ethics. Their personal code of conduct ended in "modest self-restraint": not abstention, but selection and subordination ruled their practice. They were satisfied with controlling much that more ascetic natures unconditionally suppress. Consequently, to the Greeks there was nothing at first sight criminal in paiderastia. To forbid it as a hateful and unclean thing did not occur to them. Finding it within their hearts, they chose to regulate it, rather than to root it out. It was only after the inconveniences and scandals to which paiderastia gave rise had been forced upon their notice, that they felt the visitings of conscience and wavered in their fearless attitude.

In like manner the religion of the Greeks was æsthetic. They analysed the world of objects and the soul of man, unconsciously perhaps, but effectively, and called their generalisations by the names of gods and goddesses. That these were beautiful and filled with human energy was enough to arouse in them the sentiments of worship. The notion of a single Deity who ruled the human race by punishment and favour, hating certain acts while he tolerated others—in other words, a God who idealised one part of man's nature to the exclusion of the rest—had never passed into the sphere of Greek conceptions. When, therefore, paiderastia became a fact of their consciousness, they reasoned thus: If man loves boys, God loves boys also. Homer and

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Hesiod forgot to tell us about Ganymede and Hyacinth and Hylas. Let these lads be added to the list of Danaë and Semele and Io. Homer told us that, because Ganymede was beautiful, Zeus made him the serving-boy of the immortals. We understand the meaning of that tale. Zeus loved him. The reason why he did not leave him here on earth like Danaë was that he could not beget sons upon his body and people the earth with heroes. Do not our wives stay at home and breed our children? "Our favourite youths" are always at our side.

### XIX.

Sexual inversion among Greek women offers more difficulties than we met with in the study of paiderastia. This is due, not to the absence of the phenomenon, but to the fact that feminine homosexual passions were never worked into the social system, never became educational and military agents. The Greeks accepted the fact that certain females are congenitally indifferent to the male sex, and appetitive of their own sex. This appears from the myth of Aristophanes in Plato's *Symposium*, which expresses in comic form their theory of sexual differentiation. There were originally human beings of three sexes: men, the offspring of the sun; women, the offspring of the earth; hermaphrodites, the offspring of the moon. They were round with two faces, four hands, four feet, and two sets of reproductive organs apiece. In the case of the third (hermaphrodite or lunar) sex, one set of reproductive organs was male, the other female. Zeus, on account of the insolence and vigour of these primitive human creatures, sliced them into halves. Since that time the halves of each sort have always striven to unite with their corresponding halves, and have found some satisfaction in carnal congress—males with males, females with females, and (in the case of the lunar or hermaphroditic creatures) males and females with one another. Philosophically, then, the homosexual passion

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of female for female, and of male for male, was placed upon exactly the same footing as the heterosexual passion of each sex for its opposite. Greek logic admitted the homosexual female to equal rights with the homosexual male, and both to the same natural freedom as heterosexual individuals of either species.

Although this was the position assumed by philosophers, Lesbian passion, as the Greeks called it, never obtained the same social sanction as boy-love. It is significant that Greek mythology offers no legends of the goddesses parallel to those which consecrated paiderastia among the male deities. Again, we have no recorded example, so far as I can remember, of noble friendships between women rising into political and historical prominence. There are no female analogies to Harmodius and Aristogeiton, Cratinus and Aristodemus. It is true that Sappho and the Lesbian poetess gave this female passion an eminent place in Greek literature. But the Æolian women did not find a glorious tradition corresponding to that of the Dorian men. If homosexual love between females assumed the form of an institution at one moment in Æolia, this failed to strike roots deep into the subsoil of the nation. Later Greeks, while tolerating, regarded it rather as an eccentricity of nature, or a vice, than as an honourable and socially useful emotion. The condition of women in ancient Hellas sufficiently accounts for the result. There was no opportunity in the harem or the zenana of raising homosexual passion to the same moral and spiritual efficiency as it obtained in the camp, the palæstra, and the schools of the philosophers. Consequently, while the Greeks utilised and ennobled boy-love, they left Lesbian love to follow the same course of degeneracy as it pursues in modern times.

In order to see how similar the type of Lesbian love in ancient Greece was to the form which it assumed in modern Europe, we have only to compare Lucian's Dialogues with Parisian tales by Catulle Mendes or Guy de Maupassant. The woman who seduces the girl she loves, is, in the girl's phrase, "overmasculine," "an-

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drogynous." The Megilla of Lucian insists upon being called Megillos. The girl is a weaker vessel, pliant, submissive to the virago's sexual energy, selected from the class of meretricious *ingénues*.

There is an important passage in the *Amores* of Lucian which proves that the Greeks felt an abhorrence of sexual inversion among women similar to that which moderns feel for its manifestation among men. Charicles, who supports the cause of normal heterosexual passion, argues after this wise:

"*If you concede homosexual love to males, you must in justice grant the same to females; you will have to sanction carnal intercourse between them; monstrous instruments of lust will have to be permitted, in order that their sexual congress may be carried out; that obscene vocable, tribad, which so rarely offends our ears—I blush to utter it—will become rampant, and Philænis will spread androgynous orgies throughout our harems.*"

What these monstrous instruments of lust were may be gathered from the sixth mime of Herodas, where one of them is described in detail. Philænis may, perhaps, be the poetess of an obscene book on sensual refinements, to whom Athanæus alludes (*Deipnosophistæ*, viii, 335). It is also possible that Philænis had become the common designation of a Lesbian lover, a tribad. In the later periods of Greek literature, as I have elsewhere shown, certain fixed masks of Attic comedy (corresponding to the masks of the Italian *Commedia dell' Arte*) created types of character under conventional names—so that, for example, Cердо became a cobbler, Myrtalē a common whore, and possibly Philænis a Lesbian invert.

The upshot of this parenthetical investigation is to demonstrate that, while the love of males for males in Greece obtained moralisation, and reached the high position of a recognised social function, the love of female for female remained unde-

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veloped and unhonoured, on the same level as both forms of homosexual passion in the modern European world are.

### XX.

Greece merged in Rome; but, though the Romans aped the arts and manners of the Greeks, they never truly caught the Hellenic spirit. Even Virgil only trod the court of the Gentiles of Greek culture. It was not, therefore, possible that any social custom so peculiar as paiderastia should flourish on Latin soil. Instead of Cleomenes and Epameinondas, we find at Rome Nero the bride of Sporus and Commodus the public prostitute. Alcibiades is replaced by the Mark Antony of Cicero's *Philippic*. Corydon, with artificial notes, takes up the song of Ageanax. The melodies of Meleager are drowned in the harsh discords of Martial. Instead of love, lust was the deity of the boy-lover on the shores of Tiber.

In the first century of the Roman Empire Christianity began its work of reformation. When we estimate the effect of Christianity, we must bear in mind that the early Christians found Paganism disorganised and humanity rushing to a precipice of ruin. Their first efforts were directed toward checking the sensuality of Corinth, Athens, Rome, the capitals of Syria and Egypt. Christian asceticism, in the corruption of the Pagan systems, led logically to the cloister and the hermitage. The component elements of society had been disintegrated by the Greeks in their decadence, and by the Romans in their insolence of material prosperity. To the impassioned followers of Christ nothing was left but separation from nature, which had become incurable in its monstrosity of vices. But the convent was a virtual abandonment of social problems.

From this policy of despair, this helplessness to cope with evil and this hopelessness of good on earth, emerged a new and nobler synthesis, the merit of which belongs in no small measure

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to the Teutonic converts to the Christian faith. The Middle Ages proclaimed through chivalry the truth, then for the first time fully apprehended, that woman is the mediating and ennobling element in human life. Not in escape into the cloister, not in the self-abandonment to vice, but in the fellow-service of free men and women must be found the solution of social problems. The mythology of Mary gave religious sanction to the chivalrous enthusiasm; and a cult of woman sprang into being to which, although it was romantic and visionary, we owe the spiritual basis of our domestic and civil life. The *modus vivendi* of the modern world was found.



PART TWO  
STUDIES IN SEXUAL INVERSION



## A PROBLEM IN MODERN ETHICS

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### I.

Since this enquiry is limited to actual conditions of contemporary life, we need not discuss the various ways in which the phenomenon of sexual inversion has been practically treated by races with whose habits and religions we have no affinity.

On the other hand, it is of the highest importance to obtain a correct conception of the steps whereby the Christian nations, separating themselves from ancient paganism, introduced a new and stringent morality into their opinion on this topic, and enforced their ethical views by legal prohibitions of a very formidable kind.

Without prejudging or prejudicing this new morality, now almost universally regarded as a great advance upon the ethics of the earlier pagan world, we must observe that it arose when science was non-existent, when the study of humanity had not emerged from the cradle, and when theology was in the ascendant. We have therefore to expect from it no delicate distinctions, no anthropological investigations, no psychological analysis, and no spirit of toleration. It simply decreed that what had hitherto been viewed as immorality at worst should henceforth be classed among crimes against God, nature, humanity, the state.

Opening the Bible, we find severe penalties attached to sexual inversion by the Mosaic law, in the interests of population and in harmony with the Jewish theory of abominations. The lesson is driven home by the legend of two cities, Sodom and Gomorrah, overwhelmed with fire because of their addiction to abnormal sexual indulgences. Here the *vindices flammæ* of the Roman code appear for the first time—the stake and the flames,

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which mediæval legislation appointed for offenders of this sort.

St. Paul, penetrated with Hebrew ethics, denounced the corruption of the Gentiles in these words: "For this cause God gave them up into vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet."

Christ uttered no opinion upon what we now call sexual inversion. Neither light nor leading comes from Him, except such as may be indirectly derived from his treatment of the woman taken in adultery.

When the Empire adopted Christianity, it had therefore the traditions of the Mosaic law and the first chapter of the Epistle to the Romans to guide its legislators on this topic. The Emperors felt obscurely that the main pulses of human energy were slackening; population all tended to dwindle; the territory of the empire shrank slowly year by year before their eyes. As the depositaries of a higher religion and a nobler morality, they felt it their duty to stamp out pagan customs, and to unfurl the banner of social purity. The corruption of the Roman cities had become abominable. The laziness and cowardice of Roman citizens threatened the commonwealth with ruin. To repress sexual appetites was not the ruler's object. It was only too apparent that these natural desires no longer prompted the people to sufficient procreation or fertility. The brood begotten upon Roman soil was inadequate to cope with the inrushing tide of barbarians. Wisdom lay in attempting to rehabilitate marriage, the family domestic life. Meanwhile a certain vice ran riot through society, a vice for which Jehovah had rained fire and brimstone upon Sodom, a vice which the Mosaic code punished with death, a vice threatened by St. Paul with "that recompence of their error which was meet."

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Justinian, in 538 A.D., seems to have been terrified by famines, earthquakes and pestilences. He saw, or professed to see, in these visitations the avenging hand of Jehovah, the "recompence which was meet" mysteriously prophesied by St. Paul. Thereupon he fulminated his edict against unnatural sinners, whereby they were condemned to torments and the supreme penalty of death. The preamble to his famous Novella 77 sets for the principles on which it has been framed: "Lest as the result of these impious acts whole cities should perish together with their inhabitants; for we are taught by Holy Scripture, to wit that through these acts cities have perished with the men in them. . . . It is on account of such crimes that famines and earthquakes take place, and also pestilences."

Before Justinian, both Constantine and Theodosius passed laws against sexual inversion, committing the offenders to "avenging flames." But these statutes were not rigidly enforced, and modern opinion on the subject may be said to flow from Justinian's legislation. Opinion, in matters of custom and manners, always follows law. Though Imperial edicts could not eradicate a passion which is inherent in human nature, they had the effect of stereotyping extreme punishments in all the codes of Christian nations, and of creating a permanent social antipathy.

## II.

### VULGAR ERRORS

Gibbon's remarks upon the legislation of Constantine, Theodosius, and Justinian supply a fair example of the way in which men of learning and open mind have hitherto regarded what, after all, is a phenomenon worthy of cold and calm consideration. "I touch," he says, "with reluctance, and despatch with impatience, a more odious vice, of which modesty rejects the name, and nature abominates the idea." After briefly alluding to the morals of Etruria, Greece, and Rome, he proceeds to the enactments of Constantine: "Adultery was first declared to be a capital offence . . . the same penalties were inflicted on the passive and active guilt of pæderasty; and all criminals, of free or servile condition, were either drowned, or beheaded, or cast alive into the avenging flames." Then, without further comment, he observes: "The adulterers were spared by the common sympathy of mankind; but the lovers of their own sex were pursued by general and pious indignation." "Justinian relaxed the punishment at least of female infidelity: the guilty spouse was only condemned to solitude and penance, and at the end of two years she might be recalled to the arms of a forgiving husband. But the same Emperor declared himself the implacable enemy of unmanly lust, and the cruelty of his persecution can scarcely be excused by the purity of his motives. In defiance of every principle of justice he stretched to past as well as future offences the operations of his edicts, with the previous allowance of a short respite for confession and pardon. A painful death was inflicted by the amputation of the sinful instrument, or the inser-

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tion of sharp reeds into the pores and tubes of most exquisite sensibility." One consequence of such legislation may be easily foreseen. "A sentence of death and infamy was often founded on the slight and suspicious evidence of a child or a servant: the guilt of the green faction, of the rich, and of the enemies of Theodora, was presumed by the judges, and pæderasty became the crime of those to whom no crime could be imputed."

This state of things has prevailed wherever the edict of Justinian have been adopted into the laws of nations. The Cathari, the Paterini, the heretics of Provence, the Templars, the Fratricelli, were all accused of unnatural crimes, tortured into confession, and put to death. Where nothing else could be adduced against an unpopular sect, a political antagonist, a wealthy corporation, a rival in literature, a powerful party-leader, unnatural crime was insinuated, and a cry of "Down with the pests of society" prepared the populace for a crusade.

It is the common belief that all subjects of sexual inversion have originally loved women, but that, through monstrous debauchery and superfluity of naughtiness, tiring of normal pleasure, they have wilfully turned their appetites into other channels. This is true about a certain number. But the sequel of this Essay will prove that it does not meet by far the larger proportion of cases, in whom such instincts are inborn, and a considerable percentage in whom they are also inconvertible. Medical jurists and physicians have recently agreed to accept this as a fact.

It is the common belief that a male who loves his own sex must be despicable, degraded, depraved, vicious, and incapable of humane or generous sentiments. If Greek history did not contradict this supposition, a little patient enquiry into contemporary manners would suffice to remove it. But people will not take this trouble about a matter, which like Gibbon, they

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"touch with reluctance and despatch with impatience." Those who are obliged to do so find to their surprise that "among the men who are subject to this deplorable vice there are even quite intelligent, talented, and highly-placed persons, of excellent and even noble character." The vulgar expect to discover the objects of their outraged animosity in the scum of humanity. But these may be met with every day in drawing-rooms, law-courts, banks, universities, mess-rooms; on the bench, the throne, the chair of the professor; under the blouse of the workman, the cassock of the priest, the epaulettes of the officer, the smock-frock of the ploughman, the wig of the barrister, the mantle of the peer, the costume of the actor, the tights of the athlete, the gown of the academician.

It is the common belief that one, and only one, unmentionable act is what the lovers seek as the source of their unnatural gratification, and that this produces spinal disease, epilepsy, consumption, dropsy, and the like. Nothing can be more mistaken, as the scientifically reported cases of avowed and adult sinners amply demonstrate. Neither do they invariably or even usually prefer the *aversa Venus*; nor, when this happens, do they exhibit peculiar signs of suffering in health. Excess in any venereal pleasure will produce diseases of nervous exhaustion and imperfect nutrition. But the indulgence of inverted sexual instincts within due limits, cannot be proved to be especially pernicious. Were it so, the Dorians and Athenians, including Sophocles, Pindar, Æschines, Epaminondas, all the Spartan kings and generals, the Theban legion, Pheidias, Plato, would have been one nation of ricketty, phthisical, dropsical paralytics. The grain of truth contained in this vulgar error is that, under the prevalent laws and hostilities of modern society, the inverted passion has to be indulged furtively, spasmodically, hysterically; that the repression of it through fear and shame frequently leads

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to habits of self-abuse; and that its unconquerable solicitations sometimes convert it from a healthy outlet of the sexual nature into a morbid monomania. It is also true that professional male prostitutes, like their female counterparts, suffer from local and constitutional disorders, as is only natural.

It is the common belief that boys under age are specially liable to corruption. This error need not be confuted here. Anyone who chooses to read the cases recorded by Casper-Liman, Casper in his Novellen, Krafft-Ebing, and Ulrichs, or to follow the developments of the present treatise, or to watch the manners of London after dark, will be convinced of its absurdity. Young boys are less exposed to dangers from abnormal than young girls from normal voluptuaries.

It is the common belief that all subjects from inverted instinct carry their lusts written in their faces; that they are pale, languid, scented, effeminate, painted, timid, oblique in expression. This vulgar error rests upon imperfect observation. A certain class of such people are undoubtedly feminine. From their earliest youth they have shown marked inclination for the habits and the dress of women; and when they are adult, they do everything in their power to obliterate their manhood. It is equally true that such unsexed males possess a strong attraction for some abnormal individuals. But it is a gross mistake to suppose that all the tribe betray these attributes. The majority differ in no detail of their outward appearance, their physique, or their dress from normal men. They are athletic, masculine in habits, frank in manner, passing through society year after year without arousing a suspicion of their inner temperament. Were it not so, society would long ago have had its eyes opened to the amount of perverted sexuality it harbours.

The upshot of this discourse on vulgar errors is that popular opinion is made up of a number of contradictory misconceptions

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and confusions. Moreover, it has been taken for granted that "to investigate the depraved instincts of humanity is unprofitable and disgusting." Consequently the subject has been imperfectly studied; and individuals belonging to radically different species are confounded in one vague sentiment of reprobation. Assuming that they are all abominable, society is content to punish them indiscriminately. The depraved debauchee who abuses boys receives the same treatment as the young man who loves a comrade. The male prostitute who earns his money by extortion is scarcely more condemned than a man of birth and breeding who has been seen walking with soldiers.

### III.

#### LITERATURE—DESCRIPTIVE

Sexual inversion can boast a voluminous modern literature, little known to general readers. A considerable part of this is pornographic, and need not arrest our attention. A good deal is descriptive, scientific, historical, anthropological, apologetical and polemical. With a few books in each of these kinds I propose to deal now.

The first which falls under my hand is written by a French official, who was formerly Chief of the Police Department for Morals in Paris. M. Carlier, during ten years, had excellent opportunities for studying the habits of professional male prostitutes and their frequenters. He had condensed the results of his experience in seven very disagreeable chapters, which offer a revolting picture of vice and systematised exertion in the great metropolis.

"In the numerous books," says M. Carlier, "which treat of prostitution, the antiphysical passions have hitherto been always deliberately omitted. Officially, public opinion does not recognise them, the legislature will take no notice of them. The police are left alone to react against them; and the unequal combat may some day cease, since it is supported by no text of the code and no regulation of the state. When that happens, pæderasty will become a calamity far more dangerous, more scandalous, than female prostitution, the organisation of which it shares in full. A magistrate once declared that "in Paris it is the school where the cleverest and boldest criminals are formed; and as a matter of fact, it produces associations of special scoundrels, who use it as the means of theft and *chantage*, not stopping short of murder in the execution of their plots."

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It will be seen from this exordium that M. Carlier regards the subject wholly from the point of view of prostitution. He has proved abundantly that male prostitution is organised in Paris upon the same system as its female counterpart, and he has demonstrated that this system is attended with the same dangers to society.

A violent animus against antiphysical passions makes him exaggerate these dangers, for it is clear that normal vice is no less free from sordid demoralisation and crimes of violence than its abnormal twin-brother. Both are fornication; and everywhere, in Corinth as in Sodom, the prostitute goes hand in hand with the bully, the robber, and the cut-throat.

With reference to the legal position of these passions in France, he says: "Pæderasty is not punished by our laws. It can only come within the reach of the code by virtue of circumstances under which it may be practised. If the facts take place in the presence of witnesses, or in a place open to public observation, there will be an outrage to decency. If minors are seduced, there may be proof of the habitual incitement of minors to debauch, corruption, or even rape. But the passion itself is not subject to penalty; it is only a vice arising from one of the seven deadly sins. We have no intention of analysing this perverted instinct. Since the law does not regard it, we will do like the law. We will pass in silence all its private details, occupying ourselves only with what meets the eye, and what may be called a veritable prostitution."

M. Carlier proceeds to describe the two main classes, which in France are known as *tantes* and *amateurs*. The former are subdivided into minor branches, under the names of *jésus*, *petits jésus* *corvettes* (naval), soliders. The latter, called also *rivottes*, are distinguished by their tastes for different sorts of *tantes*.

Those who are interested in such matters may turn to M. Carlier's pages of minute information regarding the habits, coteries, houses of debauch, bullies, earnings, methods of extor-

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tion, dwellings, balls, banquets, and even wedding-parties of these people. A peculiar world of clandestine vice in a great city is revealed; and the authentic documents, abundantly presented, render the picture vivid in its details. From the official papers which passed through M. Carlier's bureau during ten years (1860-70), he compiles a list of 6,342 pæderasts who came within the cognisance of the police: 2,049 Parisians, 3,709 provincials, 484 foreigners. Of these 3,532 or more than half, could not be convicted of illegal acts.

While devoting most of his attention to professionals who dress like women, and have become exactly similar to the effeminated youth described in *Monsieur Vénus*, Carlier gives some curious details about the French army. Soldiers are no less sought after in France than in England or in Germany, and special houses exist for military prostitution both in Paris and the garrison towns. Upon this point it should be remarked that Carlier expresses a very strong opinion regarding the contagiousness of antiphysical passion. And certainly many facts known about the French army go to prove that these habits have been contracted in Algeria, and have spread to a formidable extent through whole regiments.

In conclusion, M. Cartier, though he so strongly deplores the impunity extended by French law to sexual inversion, admits that this has not augmented the evil. Speaking about England, where legal penalties are heavy enough, he says: "Though they call it the *nameless crime* there, it has in England at least as many votaries as in France, and they are quite as depraved."

## IV.

### LITERATURE—MEDICO-FORENSIC

Carlier's book deals with the external aspects of inverted sexuality, as this exists in Paris under the special form of prostitution. The author professes to know nothing more about the subject than what came beneath his notice in the daily practice of his trade as a policeman. He writes with excusable animosity. We see at once that he is neither a philosopher by nature, nor a man of science, but only a citizen, endowed with the normal citizen's antipathy for passions alien to his own. Placed at the head of the Bureau of Morals, Carlier was brought into collision with a tribe of people whom he could not legally arrest, but whom he cordially hated. They were patently vicious; and (what was peculiarly odious to the normal man) these degraded beings were all males. He saw that the public intolerance of "anti-physical passions," which he warmly shared, encouraged an organised system of *chantage*. Without entertaining the question whether public opinion might be modified, he denounced the noxious gang as pests of society. The fact that England, with her legal prohibitions, suffered to the same extent as France from the curse of "pæderasty," did not make him pause. Consequently, the light which he has thrown on the subject of this treatise only illuminates the dark dens of male vice in a big city. He leaves us where we were about the psychological and ethical problem. He shows what deep roots the passion strikes in the centres of modern civilisation, and how it thrives under conditions at once painful to its victims and embarrassing to an agent of police.

Writers on forensic medicine take the next place in the row of literary witnesses. It is not their business to investigate the

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psychological condition of persons submitted to the action of the laws. They are concerned with the law itself, and with those physical circumstances which may bring the accused within its operation, or may dismiss him free from punishment.

Yet their function, by importing the quality of the physician into the sphere of jurisprudence, renders them more apprehensive of the underlying problem than a mere agent of police. We expect impartial scientific scrutiny in such authorities, and to some extent we find it.

The leading writers on forensic medicine at the present time in Europe are Casper (edited by Liman) for Germany, Tardieu for France, and Taylor for England. Taylor is so reticent upon the subject of unnatural crime that his handbook on "The Principles and Practice of Medical Jurisprudence" does not demand minute examination. It may, however, be remarked that he believes false accusations to be even commoner in this matter than in the case of rape, since they are only too frequently made the means of blackmailing. For this reason he leaves the investigation of such crimes to the lawyers.

Both Casper and Tardieu discuss the topic of sexual inversion with antipathy. But there are notable points of difference in the method and in the conclusions of the two authors. Tardieu, perhaps because he is a Frenchman, educated in the school of Paris, which we have learned to know from Carlier, assumes that all subjects of the passion are criminal or vicious. He draws no psychological distinction between pederast and paederast. He finds no other name for them, and looks upon the whole class as voluntarily degraded beings who, for the gratification of monstrous desires, have unsexed themselves. A large part of his work is devoted to describing what he believes to be the signs of active and passive immorality in the bodies of persons addicted to these habits. It is evident that imagination has acted powerfully in the formation of his theories. But this is not the place to discuss their details.

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Casper and Liman approach the subject with almost equal disgust, but with more regard for scientific truth than Tardieu. They point out that the term *pæderast* is wholly inadequate to describe the several classes of male persons afflicted with sexual inversion. They clearly expect, in course of time, a general mitigation of the penalties in force against such individuals. According to them, the penal laws of North Germany, on the occasion of their last revision, would probably have been altered, had not the jurists felt that the popular belief in the criminality of *pæderasts* ought to be considered. Consequently, a large number of irresponsible persons, in the opinion of experts like Casper and Liman, are still exposed to punishment by laws enacted under the influence of vulgar errors.

These writers are not concerned with the framing of codes, nor again with the psychological diagnosis of accused persons. It is their business to lay down rules whereby a medical authority, consulted in a doubtful case, may form his own view as to the guilt or innocence of the accused. Their attention is therefore mainly directed to the detection of signs upon the bodies of incriminated individuals.

This question of physical diagnosis leads them into a severe critique of Tardieu. Their polemic attacks each of the points which he attempted to establish. I must content myself by referring to the passage of their work which deals with the important topic. Suffice it here to say that they reject all signs as worse than doubtful, except a certain deformation of one part of the body, which may possibly be taken as the proof of habitual prostitution, when it occurs in quite young persons. Of course, they admit that wounds, violent abrasions of the skin, in certain places, and some syphilitic affections strongly favour the presumption of a criminal act. Finally, after insisting on the insecurity of Tardieu's alleged signs, and pointing out the responsibility assumed by physicians who base a judgment on them, the two Germans sum up their conclusions in the following words

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(p. 178): "It is extremely remarkable that while Tardieu mentions 206 cases, and communicates a select list of 19, which appear to him to exhibit these peculiar conformations of the organs, he can only produce one single instance where the formation seemed indubitable. Let any one peruse his 19 cases, and he will be horrified at the unhesitating condemnations pronounced by Tardieu." The two notes of exclamation which close this sentence in the original are fully justified. It is indeed horrifying to think that a person, implicated in some foul accusation, may have his doom fixed by a doctrinaire like Tardieu. Antipathy and ignorance in judges and the public, combined with erroneous canons of evidence in the expert, cannot fail to lead in such cases to some serious miscarriage of justice.

Passing from the problem of diagnosis and the polemic against Tardieu, it must be remarked that Casper was the first writer of this class to lay down the distinction between inborn and acquired perversion of the sexual instinct. The law does not recognise this distinction. If a criminal act be proved, the psychological condition of the agent is legally indifferent—unless it can be shown that he was clearly mad and irresponsible, in which case he may be consigned to a lunatic asylum instead of a jail. But Casper and Liman, having studied the question of sexual maladies in general, and given due weight to the works of Ulrichs, call attention to the broad differences which exist between persons in whom abnormal appetites are innate and those in whom they are acquired. Their companion sketches of the two types deserve to be translated and presented in a somewhat condensed form.

"In the majority of persons who are subject to this vice, it is congenital; or at any rate the sexual inclination can be followed back into the years of childhood, like a kind of physical hermaphroditism. Sexual contact with a woman inspires them with real disgust. Their imagination delights in handsome young men, and statues or pictures of the same. In the case of this

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numerous class of pæderasts there is therefore no depraved fancy at work, no demoralization through satiety of natural sexual appetite. Their congenital impulse explains the fact, moreover, that very many pæderasts are addicted to what may be termed a Platonic voluptuousness, and feel themselves drawn towards the objects of their desire with a warmth of passion more fervent than is common in the relations of the opposed sexes; that, in other cases again, they are satisfied with embracements, from which they derive a mutual pleasure. Westphal maintains that this anomalous direction of the sexual appetite is more often the symptom of a psychopathical, neuropathical condition than people commonly suppose."

"In the case of another class of men, upon the contrary, the taste for this vice has been acquired in life, and is the result of over-satiety with natural pleasures. People of this stamp sometimes indulge their gross appetites alternately with either sex. I once observed a man, after contracting a venereal disease with women, adopt pæderasty out of fear of another infection; but he was, it must be admitted, a weak-minded individual. In all the great towns of Europe the vice goes creeping around, unobserved by the uninitiated. It appears that there is no inhabited spot of the globe where it may not be discovered. I said, unobserved by the uninitiated, advisedly. In antiquity the members of the sect had their own means of mutual recognition. And at the present time, these men know each other at first sight; moreover, they are found everywhere, in every station of society, without a single exception. 'We recognise each other at once,' says the writer of a report which I shall communicate below: 'A mere glance of the eye suffices; and I have never been deceived. On the Rigi, at Palermo, in the Louvre, in the Highlands of Scotland, in Petersburg, on disembarking at the port of Barcelona, I have found people, never seen by me before, and whom I discriminated in a second.' Several men of this sort whom I have known (continues Casper)

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are certainly accustomed to dress and adorn themselves in a rather feminine way. Nevertheless, there are indisputable pederasts, who present an entirely different aspect, some of them elderly and negligent in their attire, and people of the lower classes, distinguished by absolutely nothing in their exterior from other persons of the same rank."

Medico-juristic science made a considerable step when Casper adopted this distinction of two types of sexual inversion. But, as is always the case in the analysis of hitherto neglected phenomena, his classification falls far short of the necessities of the problem. While treating of acquired sexual inversion, he only thinks of debauchees. He does not seem to have considered a deeper question—deeper in its bearing upon the way in which society will have to deal with the whole problem—the question of how far these instincts are capable of being communicated by contagion to persons in their fullest exercise of sexual vigour. Taste, fashion, preference, as factors in the dissemination of anomalous passions, he has left out of his account. It is also, but this is a minor matter, singular that he should have restricted his observations on the freemasonry among pederasts to those in whom the instinct is acquired. That exists quite as much or even more among those in whom it is congenital.

The upshot of the whole matter, however, is that the best book on medical jurisprudence now extant repudiates the enormities of Tardieu's method, and lays it down for proved that "the majority of persons who are subject" to sexual inversion come into the world, or issue from the cradle, with their inclination clearly marked.

## V.

### LITERATURE—MEDICINE

Medical writers upon this subject are comparatively numerous in French and German literature, and they have been multiplying rapidly of late years. The phenomenon of sexual inversion is usually regarded in these books from the point of view of psychopathic or neuropathic derangement, inherited from morbid ancestors, and developed in the patient by early habits of self-abuse.

What is the exact distinction between "psychopathic" and "neuropathic" I do not know. The former term seems intelligible in the theologian's mouth, the latter in a physician's. But I cannot understand both being used together to indicate different kinds of pathological diathesis. What is the soul, what are the nerves? We have probably to take the two terms as indicating two ways of considering the same phenomenon; the one subjective, the other objective; "psychopathic" pointing to the derangement as observed in the mind emotions of its subject; "neuropathic" to the derangement as observed in anomalies of the nervous system.

It would be impossible, in an essay of this kind, to review the whole mass of medical observation, inference and speculation which we have at our command. Nor is a layman, perhaps, well qualified for the task of criticism and comparison in a matter of delicacy where doctors differ as to details. I shall therefore content myself with giving an account of four of the most recent, most authoritative, and, as it seems to me, upon the whole most sensible studies. Moreau, Tarnowsky, Krafft-Ebing and Lombroso take very nearly similar views of the phenomenon; and be-

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tween them they are gradually forming a theory which is likely to become widely accepted.

*Des Aberrations du Sens Génésique, par le Dr. Paul Moreau,*  
4th edition, 1877

Moreau starts with the proposition that there is a sixth sense, "le sens génital," which, like other senses, can be injured psychically and physically without the mental functions, whether affective or intellectual, suffering thereby. His book is therefore a treatise on the diseases of the sexual sense. These diseases are by no means of recent origin, he says. They have always and everywhere existed.

He begins with a historical survey, which, so far as antiquity is concerned, is very defective. Having quoted with approval the following passage about Greek society:—

"La sodomie se répand dans toute la Grèce; les écoles des philosophes deviennent des maisons de débauche, et les grands exemples d'amitié légués par le paganisme ne sont, pour plupart, qu'une infâme turpitude voilée par une sainte apparence": having quoted these words of Dr. Descuret, Moreau leaves Greece alone, and goes on to Rome. The state of morals in Rome under the empire he describes as "une dépravation maladive, devenue par la force des choses héréditaire, endémique, épidémique." Then follows a short account of the emperors and their female relatives. "Cet éréthisme génésique qui, pendant près de deux siècles, régna à l'état épidémique dans Rome" he ascribes mainly to heredity. Of Julia, the daughter of Augustus, he says, "Peut-on lutter contre un état morbide héréditaire?" The union of unrestrained debauchery and ferocity with great mental gifts strikes him as a note of disease; and he winds up with this sentence: "Parmi les causes les plus fréquentes des aberrations du sens génital, l'hérédité tient la première place."

Then he passes to the middle ages, and dwells upon the popu-

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lar belief in *incubi* and *succubi*. It is curious to find him placing Leo X., François I., Henri IV., Louis XIV., among the neurotics. When it comes to this, everybody with strong sexual instincts, and the opportunity of indulging them, is a nervous invalid. Modern times are illustrated by the debaucheries of the Regency, the reign of Louis XV., Russian ladies, the Marquis de Sade. The House of Orleans seems in truth to have been tainted with hereditary impudicity of a morbid kind. But if it was so at the end of the last century, it has since the Revolution remarkably recovered health—by what miracle?

Moreau now formulates the thesis he wishes to prove: "L'aberration pathologique des sentiments générésiques doit être assimilée complètement à une névrose, et, comme telle, son existence est compatible avec les plus hautes intelligences." He discovers hereditary taint universally present in these cases. "Hérédité directe, hérédité indirecte, hérédité transformé, se trouve chez les générésiques."

Passing to etiology, he rests mainly upon an organism predisposed by ancestry, and placed in a milieu favourable to its morbid development. Provocative causes are not sufficient to awake the aberration in healthy organisms, but the least thing will set a predisposed organism on the track. This, I may observe, seems to preclude simple imitation, upon which Moreau afterwards lays considerable stress; for if none but the already tainted can be influenced by their milieu, none but the tainted will imitate.

What he calls "General Physical Causes" are (1) Extreme Poverty, (2) Age, (3) Constitution, (4) Temperament, (5) Seasons of the Year, (6) Climate, (7) Food.

Extreme poverty leads to indiscriminate vice, incest, sodomy, &c. That is true, and we know that our city poor and the peasants of some countries are habitually immoral. Yet Moreau proves too much here. For, according to his principles, hereditary neurosis ought by this time to have become chronic, epidemic, endemic, in all the city poor and in all the peasants of

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all countries; which is notably not the fact. Puberty and the approach of senility are pointed out as times when genesiac symptoms manifest themselves. His observations upon the other points are commonplace enough; and he repeats the current notion that inhabitants of hot climates are more lascivious than those of the North.

Among "Individual Physical Causes," Moreau treats of malformation of the sexual organs, diseases of those organs, injuries to the organism by wounds, blows, poisons, masturbation, excessive indulgence in venery, and exaggerated continence.

When we come to "General Moral Causes," heredity plays the first part. This may be direct, *i.e.*, the son of a genesiac will have the same tastes as his father, or transformed; what is phthisis in one generation assuming the form of sexual aberration in another. Bad education and exposure to bad examples, together with imitation, are insisted on more vaguely.

The "Individual Moral Causes" include impressions received in early youth, on which I think perhaps Moreau does not lay sufficient stress, and certain tendencies to subjective preoccupations with ideal ideas, certain abnormal physical conditions which disturb the whole moral sensibility.

Passing to Pathological Anatomy, Moreau declares that it is as yet impossible to localize the sexual sense. The brain, the cerebellum, the spinal marrow? We do not know. He seems to incline toward the cerebellum.

It is not necessary to follow Moreau in his otherwise interesting account of the various manifestations of sexual disease. The greater part of these have no relation to the subject of my work. But what he says in passing about "pæderasts, sodomites, saphists," has to be resumed. He reckons them among "A class of individuals who cannot and ought not to be confounded either with men enjoying the fulness of their intellectual faculties, or yet with madmen properly so called. They form an intermediate class, a mixed class, constituting a real link of union between reason and

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madness, the nature and existence of which can most frequently be explained only by one word: Heredity" (p. 159.) It is surprising, after this announcement, to discover that what he has to say about sexual inversion is limited to Europe and its moral system, "having nothing to do with the morals of other countries where pederasty is accepted and admitted" (p. 172, note). Literally, then, he regards sexual inversion in modern Christian Europe as a form of hereditary neuropathy, a link between reason and madness; but in ancient Greece, in modern Persia and Turkey, he regards the same psychological anomaly from the point of view, not of disease, but of custom. In other words, an Englishman or a Frenchman who loves the male sex must be diagnosed as tainted with disease; while Sophocles, Pindar, Pheidias, Epaminondas, Plato, are credited with yielding to an instinct which was healthy in their times because society accepted it. The inefficiency of this distinction in a treatise of analytical science ought to be indicated. The bare fact that ancient Greece tolerated, and that modern Europe refuses to tolerate sexual inversion, can have nothing to do with the etiology, the pathology, the psychological definition of the phenomenon in its essence. What has to be faced is that a certain type of passion flourished under the light of day and bore good fruits for society in Hellas; that the same type of passion flourishes in the shade and is the source of misery and shame in Europe. The passion has not altered; but the way of regarding it morally and legally is changed. A scientific investigator ought not to take changes of public opinion into account when he is analysing a psychological peculiarity.

This point on which I am insisting—namely, that it is illogical to treat sexual inversion among the modern European races as a malady, when you refer its prevalence among Oriental peoples and the ancient Hellenes to custom—is so important that I shall illustrate it by a passage from one of Dr. W. R. Huggard's Essays. "It may be said that the difference between the delusion of the overpowering impulse in the Fijian and in the insane English-

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man is that, in the savage, the mental characters are due to education and surroundings; while, in the lunatic they are due to disease. In a twofold manner, however, would this explanation fail. On the one hand, even if in the Fijian there were disease, the question of insanity could not arise in regard to a matter considered by his society to be one of indifference. It would be absurd to talk of homicidal mania, of nymphomania, and of kleptomania, as forms of insanity, where murder, promiscuous intercourse, and stealing are not condemned. On the other hand, the assumption that insanity is always due to disease is not merely an unproved, but an improbable supposition. There must, of course, be some defect of organism; but there is every reason to think that, in many cases, the defect is of the nature of a congenital lack of balance between structures themselves healthy; and that many cases of insanity might properly be regarded as a kind of 'throwback' to a type of organisation now common among the lower races of mankind." Substitute any term to indicate sexual inversion for "nymphomania" in this paragraph, and the reasoning precisely suits my argument. It is interesting, by the way, to find this writer agreeing with Ulrichs in his suggestion of a "congenital lack of balance between structures themselves healthy," and with Lombroso in his supposition of atavistic reversion to savagery. Lombroso, we shall see, ultimately identifies congenital criminality (one form of which is sexual aberration in this theory) with moral insanity; and here Dr. Huggard is, unconsciously perhaps, in agreement with him; for he defines insanity to be "any mental defect that renders a person unable (and not capable of being made able by punishment) to conform to the requirements of society"—a definition which is no less applicable to the born criminal than to the madman.

How little Dr. Moreau has weighed the importance of ancient Greece in his discussion of this topic, appears from the omission of all facts supplied by Greek literature and history in the intro-

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duction to his Essay. He dilates upon the legends recorded by the Roman Emperors, because these seem to support his theory of hereditary malady. He uses Juvenal, Tacitus, Suetonius, and the Augustan Histories to support his position, although they form part of the annals of a people among whom "pæderasty was accepted and admitted." He ignores the biographies of the Spartan kings, the institutions of Crete, the Theban Sacred Band, the dialogues of Plato, the anecdotes related about Pheidias, Sophocles, Pindar, Demosthenes, Alcibiades, and so forth. Does he perhaps do so because they cannot in any way be made to square with his theory of morbidity? The truth is that ancient Greece offers insuperable difficulties to theorists who treat sexual inversion exclusively from the points of view of neuropathy, tainted heredity, and masturbation. And how incompetent Dr. Boreau is to deal with Greek matters may be seen in the grotesque synonym he has invented for pæderasty—*philopodie* (p. 173).

In a chapter on Legal Medicine, Moreau starts by observing that "The facts are so monstrous, so tainted with aberration, and yet their agents offer so strong an appearance of sound reason, occupy such respectable positions in the world, are reputed to enjoy such probity, such honourable sentiments, &c., that one hesitates to utter an opinion." Proceeding further, he considers it sufficiently established that: "Not unfrequently, under the influence of some vice or organism, generally of heredity, the moral faculties may undergo alterations, which, if they do not actually destroy the social relations of the individual, as happens in cases of declared insanity, yet modify them to a remarkable degree, and certainly demand to be taken into account, when we have to estimate the morality of these acts" (p. 301). His conclusion, therefore, is that the aberrations of the sexual sense, including its inversion, are matters for the physician rather than the judge, for therapeutics rather than punishment, and that representatives of the medical faculty ought to sit upon the bench as advisers or assessors when persons accused of outrages against decency come

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to trial. "While we blame and stigmatise these crimes with reason, the horrified intellect seeks an explanation and a moral excuse (nothing more) for such odious acts. It insists on asking what can have brought a man honourably known in society, enjoying (apparently at least) the fulness of his mental faculties, to these base and shameful self-indulgences. We answer: Such men for the most part are abnormal intelligences, veritable candidates for lunacy, and, what is more, they are the subjects of hereditary maladies. But let us cast a veil over a subject so humiliating to the honour of humanity!" (p. 177).

As the final result of this analysis, Moreau classifies sexual inversion with erotomania, nymphomania, satyriasis, bestiality, rape, profanation of corpses, &c., as the symptom of a grave lesion of the procreative sense. He seeks to save its victims from the prison by delivering them over to the asylum. His moral sentiments are so revolted that he does not even entertain the question whether their instincts are natural and healthy though abnormal. Lastly, he refuses to face the aspects of this psychological anomaly which are forced upon the student of ancient Hellas. He does not even take into account the fact, patent to experienced observers, that simple folk not unfrequently display no greater disgust for the abnormalities of sexual appetite than they do for its normal manifestations.

*Die krankhaften Erscheinungen des Geschlechtssines.*

*B. Tarnowsky. Berlin, Hirschwald, 1886.*

This is avowedly an attempt to distinguish the morbid kinds of sexual perversion from the merely vicious, and to enforce the necessity of treating the former not as criminal but as pathological. "The forensic physician discerns corruption, oversatiated sensuality, deep-rooted vice, perverse will, &c., where the clinical observer recognises with certainty a morbid condition of the patient marked by typical steps of development and ter-

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mination. Where the one wishes to punish immorality, the other pleads for the necessity of methodical therapeutic treatment."

The author is a Russian, whose practice in St. Petersburg has brought him into close professional relations with the male prostitutes and habitual pæderasts of that capital.

He is able therefore to speak with authority, on the ground of a quite exceptional knowledge of the moral and physical disturbances connected with sodomy. I cannot but think that the very peculiarities of his experience have led him to form incomplete theories. He is too familiar with venal pathics, pædicators, and effeminate prostitutes who prostitute their bodies in the grossest way, to be able to appreciate the subtler bearings of the problem.

Tarnowsky makes two broad divisions of sexual inversion. The first kind is inborn, dependent upon hereditary taint and neuropathic diathesis. He distinguishes three sorts of inborn perversity. In the most marked of its forms it is chronic and persistent, appearing with the earliest dawn of puberty, unmodified by education, attaining to its maximum of intensity in manhood, manifesting, in fact, all the signs of ordinary sexual inclination. In a second form it is not chronic and persistent, but periodical. The patient is subject to occasional disturbances of the nervous centres, which express themselves in violent and irresistible attacks of the perverted instinct. The third form is epileptical.

With regard to acquired sexual inversion, he dwells upon the influence of bad example, the power of imitation, fashion, corrupt literature, curiosity in persons jaded with normal excesses. Extraordinary details are given concerning the state of schools in Russia (pp. 63-65); and a particular case is mentioned, in which Tarnowsky himself identified twenty-nine passive pæderasts, between the ages of nine and fifteen, in a single school. He had been called in to pronounce upon the causes of an outbreak of syphilis among the pupils. Interesting information is also communicated regarding the prevalence of abnormal vice in St.

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Petersburg, where it appears that bath-men, cab-drivers, caretakers of houses, and artisans are particularly in request (pp. 98-101). The Russian people show no repugnance for what they call "gentlemen's tricks." Tarnowsky calls attention to ships, garrisons, prisons, as milieux well calculated for the development of this vice, when it had once been introduced by some one tainted with it. His view about nations like the Greeks, the Persians, and the Afghans is that, through imitation, fashion, and social toleration, it has become endemic. But all the sorts of abnormality included under the title of acquired Tarnowsky regards as criminal. The individual ought, he thinks, to be punished by the law. He naturally includes under this category of acquired perversion the vices of old debauchees. At this point, however, his classification becomes confused; for he shows how senile tendencies to sodomitic passion are frequently the symptom of approaching brain disease, to which the reason and the constitution of the patient will succumb. French physicians call this "*la pédérastie des ramollis.*"

Returning to what Tarnowsky says about the inborn species of sexual inversion, I may call attention to an admirable description of the type in general (pp. 11-15). I think, however, that he lays too great stress upon the passivity of the emotions in these persons, their effeminacy of dress, habits, inclinations. He is clearly speaking from large experience. So it must be supposed that he has not come across frequent instances of men who feel, look, and act like men, the only difference between them and normal males being that they love their own sex. In describing a second degree of the aberration (pp. 16, 17), he still accentuates effeminacy in dress and habits beyond the point which general observation would justify. Careful study of the cases adduced in Krafft-Ebing's "*Psychopathia*" supplies a just measure for the criticism of Tarnowsky upon this head. From them we learn that effeminacy of physique and habit is by no means a distinctive mark of the born pæderast. Next it may be noticed

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that Tarnowsky believes even innate and hereditary tendencies can be modified and overcome by proper moral, and physique discipline in youth, and that the subjects of them will even be brought to marry in some cases (pp. 17, 18).

It would not serve any purpose of utility here to follow Tarnowsky into further details regarding the particular forms assumed by perverted appetite. But attention must be directed to his definition of hereditary predisposition (pp. 33-35). This is extraordinarily wide. He regards every disturbance of the nervous system in an ancestor as sufficient; epilepsy, brain disease, hysteria, insanity. He includes alcoholism, syphilitic affections, pneumonia, typhus, physical exhaustion, excessive anaemia, debauchery, "anything in short which is sufficient to enfeeble the nervous system and the sexual potency of the parent." At this point he remarks that long residence at high altitudes tends to weaken the sexual activity and to develop perversity, adducing an old belief of the Persians that pæderastia originated in the high plateau of Armenia (p. 35). It need hardly, I think, be said that these theories are contradicted to the fullest extent by the experience of those who have lived with the mountaineers of Central Europe. They are indeed capable of continence to a remarkable degree, but they are also vigorously procreative and remarkably free from sexual inversion.

Finally, it must be observed that Tarnowsky discusses the physical signs of active and passive sodomy at some length (108-135). His opportunities of physical observation in medical practice as the trusted physician of the St. Petersburg pæderasts gives him the right to speak with authority. The most decisive thing he says is that Casper, through want of familiarity with the phenomena, is too contemptuous toward one point in Tardieu's theory. In short, Tarnowsky feels sure that a habitual passive pæderast will show something like the sign in question, if examined by an expert in the proper position. But that is the only deformation of the body on which he relies.

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*Psychopathia Sexualis, mit besonderer Berücksichtigung  
der Conträren Sexualempfindung. Von Dr. R. v.  
Krafft-Ebing. Stuttgart, Enke, 1889.*

Krafft-Ebing took the problem of sexual inversion up when it had been already investigated by a number of pioneers and predecessors. They mapped the ground out, and established a kind of psychical chart. We have seen the medical system growing in the works of Moreau and Tarnowsky. If anything, Krafft-Ebing's treatment suffers from too much subdivision and parade of classification. It is only, however, by following the author in his differentiation of the several species that we can form a conception of his general theory, and of the extent of the observations upon which this is based. He starts with (A) Sexual Inversion as an acquired morbid phenomenon. Then he reviews (B) Sexual Inversion as an inborn morbid phenomenon.

(A) "Sexual feeling and sexual instinct," he begins, "remain latent, except in obscure foreshadowings and impulses, until the time when the organs of procreation come to be developed. During the period of latency, when sex has not arrived at consciousness, is only potentially existent, and has no powerful organic bias, influences may operate, injurious to its normal and natural evolution. In that case the germinating sexual sensibility runs a risk of being both qualitatively and quantitatively impaired, and under certain circumstances may even be perverted into a false channel. Tarnowsky has already published this experience. I can thoroughly confirm it, and am prepared to define the conditions of this acquired, or, in other words, this cultivated perversion of the sexual instinct in the following terms. The fundamental or ground predisposition is a neuropathic hereditary bias. The exciting or efficient cause is sexual abuse, and more particularly onanism. The etiological centre of gravity has to be sought in hereditary disease; and I think it is ques-

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*tionalable whether an untainted individual is capable of homosexual feelings at all."*

Krafft-Ebing's theory seems then to be that all cases of acquired sexual inversion may be ascribed in the first place to morbid predispositions inherited by the patient (*Belastung*), and in the second place to onanism as the exciting cause of the latent neuropathic ailment.

He excludes the hypothesis of a physiological and healthy deflection from the normal rule of sex. "I think it questionable," he says, "whether the untainted individual (*das unbelastete Individuum*) is capable of homosexual feelings at all." The importance of this sentence will be apparent when we come to deal with Krafft-Ebing's account of congenital sexual inversion, which he establishes upon a large induction of cases observed in his own practice.

For the present we have the right to assume that Krafft-Ebing regards sexual inversion, whether "acquired" or "congenital," as a form of inherited neuropathy (*Belastung*). In cases where it seems to be "acquired," he lays stress upon the habit of self-pollution.

This is how he states his theory of onanism as an exciting cause of inherited neuropathy, resulting in sexual inversion. The habit of self-abuse prepares the patient for abnormal appetites by weakening his nervous force, degrading his sexual imagination, and inducing hyper-sensibility in his sexual apparatus. Partial impotence is not unfrequently exhibited. In consequence of this sophistication of his nature, the victim of inherited neuropathy and onanism feels shy with women, and finds it convenient to frequent persons of his own sex. In other words, it is supposed to be easier for an individual thus broken down at the centres of his life to defy the law and demand sexual gratification from men than to consort with venal women in a brothel.

Krafft-Ebing assumes that males who have been born with neuropathic ailments of an indefinite kind will masturbate, de-

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stroy their virility, and then embark upon a course of vice which offers incalculable dangers, inconceivable difficulties, and inexpressible repugnances. That is the theory. But whence, if not from some overwhelming appetite, do the demoralised victims of self-abuse derive courage for facing the obstacles which a career of sexual inversion carries with it in our civilization? One would have thought that such people, if they could not approach a prostitute in a brothel, would have been unable to solicit a healthy man upon the streets. The theory seems to be constructed in order to elude the fact that the persons designated are driven by a natural impulse into paths far more beset with difficulties than those of normal libertines.

Krafft-Ebing gives the details of five cases of "acquired" sexual inversion. Three of these were the children of afflicted parents. One had no morbid strain in his ancestry, excepting pulmonary consumption. The fifth sprang from a strong father and a healthy mother. Masturbation entered into the history of all.

It must be observed, in criticising Krafft-Ebing's theory, that it is so constructed as to render controversy almost impossible. If we point out that a large percentage of males who practise onanism in their adolescence do not acquire sexual inversion, he will answer that these were not tainted with hereditary disease. The autobiographies of onanists and passionate woman-lovers (J. J. Rousseau, for example, who evinced a perfect horror of homosexual indulgence, and J. J. Bouchard, whose disgusting eccentricities were directed toward females even in the period of his total impotence) will be dismissed with the remark that the ancestors of these writers must have shown a clean record.

It is difficult to square Krafft-Ebing's theory with the phenomena presented by schools, both public and private, in all parts of Europe. In these institutions not only is masturbation practised to a formidable extent, but it is also everywhere connected with some form of sexual inversion, either passionately Platonic or

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grossly sensual. Nevertheless, we know that few of the boys addicted to these practices remain abnormal after they have begun to frequent women. The same may be said about convict establishments, military prisons, and the like. With such a body of facts staring us in the face, it cannot be contended that "only tainted individuals are capable of homosexual feelings." Where females are absent or forbidden, males turn for sexual gratification to males. And in certain conditions of society sexual inversion may become permanently established, recognised, all but universal. It would be absurd to maintain that all the boy-lovers of ancient Greece owed their instincts to hereditary neuropathy complicated with onanism.

The invocation of heredity in problems of this kind is always hazardous. We only throw the difficulty of explanation further back. At what point of the world's history was the morbid taste acquired? If none but tainted individuals are capable of homosexual feelings, how did these feelings first come into existence? On the supposition that neuropathy forms a necessary condition of abnormal instinct, is it generic neuropathy or a specific type of that disorder? If generic, can valid reasons be adduced for regarding nervous malady in any of its aspects (*hysteria* is the mother, *insanity* is the father) as the cause of so peculiarly differentiated an affection of the sexual appetite? If specific, that is, if the ancestors of the patient must have been afflicted with sexual inversion, in what way did they acquire it, supposing all untainted individuals to be incapable of the feeling?

At this moment of history there is probably no individual in Europe who has not inherited some portion of a neuropathic stain. If that be granted, everybody is liable to sexual inversion, and the principle of heredity becomes purely theoretical.

That sexual inversion may be and actually is transmitted, like any other quality, appears to be proved by the history of well-known families both in England and in Germany. That it is not unfrequently exhibited by persons who have a bad ancestral rec-

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ord, may be taken for demonstrated. In certain cases we are justified, then, in regarding it as the sign or concomitant of nervous maladies. But the evidence of ancient Greece or Rome, of what Burton calls the "sotadic races" at the present time, of European schools and prisons, ought to make us hesitate before we commit ourselves to Krafft-Ebing's theory that hereditary affliction is a necessary predisposing cause.

In like manner, masturbation may be credited with certain cases of acquired homosexual feeling. Undoubtedly the instinct is occasionally evoked in some obscure way by the depraved habit of inordinate self-abuse. Yet the autobiographies of avowed Urnings do not corroborate the view that they were originally more addicted to onanism than normal males. Ulrichs has successfully combated the theory advanced by Tarnowsky, Prager, and Krafft-Ebing, if considered as a complete explanation of the problem. On the other hand, common experience shows beyond all doubt, that young men between 16 and 20 give themselves up to daily self-abuse without weakening their appetite for women. They love boys and practice mutual self-abuse with persons of their own sex; yet they crave all the while for women. Of the many who live thus during the years of adolescence, some have undoubtedly as bad a family record as the worst of Krafft-Ebing's cases show. Finally, as regards the onanism which is a marked characteristic of some adult Urnings, this must be ascribed in most cases to the repression of their abnormal instincts. They adopt the habit, as Krafft-Ebing himself says, *faute de mieux*.

In justice to the theory I am criticising, it ought to be remarked that Krafft-Ebing does not contend that wherever hereditary taint and onanism concur, the result will be sexual inversion; but rather that wherever we have diagnosed an acquired form of sexual inversion, we shall discover hereditary taint and onanism. Considering the frequency of both hereditary taint and onanism in our civilization, this is not risking much. Those factors are

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discoverable in a large percentage of male persons. What seems unwarranted by facts is the suggestion that inherited neuropathy is an indispensable condition and the fundamental cause of homosexual instincts. The evidence of ancient Greece, schools, prisons, and sotadic races, compels us to believe that normally healthy people are often born with these instincts or else acquire them by the way of custom. Again, his insinuation that onanism, regarded as the main exciting cause, is more frequent among young people of abnormal inclinations than among their normal brethren, will not bear the test of common observation and of facts communicated in the autobiographies of professed onanists and confessed Urnings.

The problem is too delicate, too complicated, also too natural and simple, to be solved by hereditary disease and self-abuse. When we shift the ground of argument from acquired to inborn sexual inversion, its puzzling character will become still more apparent. We shall hardly be able to resist the conclusion that theories of disease are incompetent to explain the phenomenon in modern Europe. Medical writers abandon the phenomenon in savage races, in classical antiquity, and in the sotadic zone. They strive to isolate it as an abnormal and specifically morbid exception in our civilisation. But facts tend to show that it is a recurring impulse of humanity, natural to some people, adopted by others, and in the majority of cases compatible with an otherwise normal and healthy temperament.

Krafft-Ebing calls attention to the phenomenon of permanent *effeminatio*, in males unsexed by constant riding and the exhaustion of their virility by friction of the genitals—a phenomenon observed by Herodotus among Scythians, and prevalent among some nomadic races of the Caucasus at the present day. He claims this in support of his theory of masturbation; and within due limits, he has the right to do so. The destruction of the male

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apparatus for reproduction, whether it be by castration after puberty, or by an accident to the parts, or by a lesion of the spine, or by excessive equitation, as appears proved from the history of nomad tribes, causes men to approximate physically to the female type, and to affect feminine occupations and habits. In proportion as the masculine functions are interfered with, masculine characteristics tend to disappear; and it is curious to notice that the same result is reached upon so many divers ways.

Next he discusses a few cases in which it seems that sexual inversion displays itself episodically under the conditions of a psychopathical disturbance. That is to say, three persons, two women and one man, have been observed by him, under conditions approaching mental alienation, to exchange their normal sexual inclination for abnormal appetite. In the analysis of the problem these cases cannot be regarded as wholly insignificant. The details show that the subjects were clearly morbid. Therefore they have their value for the building up of a theory of sexual inversion upon the basis of inherited and active disease.

(B) Ultimately, Krafft-Ebing attacks the problem of what he calls "the innate morbid phenomenon" of sexual inversion. While giving a general description of the subjects of this class, he remarks that the males display a pronounced sexual antipathy for women, and a strongly accentuated sympathy for men. Their reproductive organs are perfectly differentiated on the masculine type; but they desire men instinctively, and are inclined to express their bias by assuming characters of femininity. Women infected by a like inversion, exhibit corresponding anomalies.

Casper, continues Krafft-Ebing, thoroughly diagnosed the phenomenon. Griesinger referred it to hereditary affliction. Westphal defined it as "a congenital inversion of the sexual feeling, together with a consciousness of its morbidity." Ulrichs explained it by the presence of a feminine soul in a male body, and

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gave the name *Urning* to its subjects. Gley suggested that a female brain was combined with masculine glands of sex. Magnan hypothesised a woman's brain in a man's body.

Krafft-Ebing asserts that hardly any of these Urnings are conscious of morbidity. They look upon themselves as unfortunate mainly because law and social prejudices stand in the way of their natural indulgence. He also takes for proved, together with all the authorities he cites, that the abnormal sexual appetite is constitutional and inborn.

Krafft-Ebing, as might have been expected, refers the phenomenon to functional degeneration, dependent upon neurological conditions in the patient, which are mainly derived from hereditary affliction.

He confirms the account reported above from Casper as to the platonic or semi-platonic relations of the Urning with the men he likes, his abhorrence of coition, and his sexual gratification through acts of mutual embracement. The number of Urnings in the world, he says, is far greater than we can form the least conception of from present means of calculation.

At this point he begins to subdivide the subjects of congenital inversion. The first class he constitutes are called by him "Psychical Hermaphrodites." Born with a predominant inclination towards persons of their own sex, they possess rudimentary feelings of a semi-sexual nature for the opposite. These people not unfrequently marry; and Krafft-Ebing supposes that many cases of frigidity in matrimony, unhappy unions, and so forth, are attributable to the peculiar diathesis of the male—or it may be, the female—in these marriages. They are distinguished from his previous class of "acquired" inversion by the fact that the latter start with instincts for the other sex, which are gradually obliterated; whereas the psychical hermaphrodites commence life with an attraction towards their own sex, which they attempt to

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overcome by making demands upon their rudimentary normal instincts. Five cases are given of such persons.

In the next place he comes to true homosexual individuals, or Urnings in the strict sense of that phrase. With them there is no rudimentary appetite for the other sex apparent. They present a "grotesque" parallel to normal men and women, inverting or caricaturing natural appetites. The male of this class shrinks from the female, and the female from the male. Each is vehemently attracted from earliest childhood to persons of the same sex. But they, in their turn, have to be subdivided into two sub-species. In the first of these, the sexual life alone is implicated; the persons who compose it do not differ in any marked or external characteristics from the type of their own sex; their habits and outward appearance remain unchanged. With the second sub-species the case is different. Here the character, the mental constitution, the habits, and the occupations of the subject have been altered by his or her predominant sexual inversion; so that a male addicts himself to a woman's work, assumes female clothes, acquires a shriller key of voice, and expresses the inversion of his sexual instinct in every act of his daily life.

It appears from Krafft-Ebing's recorded cases that the first of these sub-species yields nearly the largest number of individuals. He presents eleven detailed autobiographies of male Urnings, in whom the *vita sexualis* alone is abnormal, and who are differentiated to common observation from normal men by nothing but the nature of their amorous proclivities. The class includes powerfully developed masculine beings, who are unsexed in no particular except that they possess an inordinate appetite for males, and will not look at females.

As regards the family history of the eleven selected cases, five could show a clear bill of health, some were decidedly bad, a small minority were uncertain.

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One of these Urnings, a physician, informed Krafft-Ebing that he had consorted with at least six hundred men of his own stamp; many of them in high positions of respectability. In none had he observed an abnormal formation of the sexual organs; but frequently some approximation to the feminine type of body —hair sparingly distributed, tender complexion, and high tone of voice. About ten per cent eventually adopted love for women. Not ten per cent exhibited any sign of the *habitus muliebris* in their occupations, dress, and so forth. A large majority felt like men in their relations to men, and were even inclined toward active pæderasty. From the unmentionable act they were deterred by æsthetical repulsion and fear of the law.

The second of these sub-species embraces the individuals with whom the reader of Carlier is familiar, and whom Ulrichs calls Weiblinge. In their boyhood they exhibited a marked disinclination for the games of their schoolfellows, and preferred to consort with girls. They helped their mothers in the household, learned to sew and knit, caught at every opportunity of dressing up in female clothes. Later on, they began to call themselves by names of women, avoided the society of normal comrades, hated sport and physical exercise, were averse to smoking and drinking, could not whistle. Whether they refrained from swearing is not recorded. Many of them developed a taste for music, and prided themselves upon their culture. Eventually, when they became unclassed, they occupied themselves with toilette, scandal, tea, and talk about their lovers—dressed as far as possible in female clothes, painted, perfumed and curled their hair—addressed each other in the feminine gender, adopted pseudonyms of Countess or of Princess, and lived the life of women of a dubious demi-monde.

Yet they remained in their physical configuration males. Unlike the preceding sub-species, they did not feel as men feel towards their sweethearts, but on the contrary like women. They had no impulse toward active pæderasty, no inclination for

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blooming adolescents. What they wanted was a robust adult; and to him they submitted themselves with self-abandonment. Like all Urnings, they shrank from the act of coition for the most part and preferred embracements which produced a brief and pleasurable orgasm. But some developed a peculiar liking for the passive act of sodomy or the anomalous act of fellatio.

In this characterisation I have overpassed the limits of the fifteen cases presented by Krafft-Ebing. In order to constitute the type, I have drawn upon one reliable, because sympathetic, source in Ulrichs, and reliable, because antipathetic, source in Carlier.

Sexual inversion, in persons of the third main-species, has reached its final development. Descending, if we follow Krafft-Ebing's categories, from acquired to innate inversion, dividing the latter into psychopathic hermaphrodites and Urnings, subdividing Urnings into those who retain their masculine habit and those who develop a habit analogous to that of females, we come in this last class to the most striking phenomenon of inverted sex. Here the soul which is doomed to love a man, and is nevertheless imprisoned in a male body, strives to convert that body to feminine uses so entirely that the marks of sex, except in the determined organs of sex, shall be obliterated. And sometimes it appears that the singular operation of nature, with which we are occupied in this Essay, goes even further. The inverted bias given to the sexual appetite, as part of the spiritual nature of the man, can never quite transmute male organs into female organs of procreation. But it modifies the bony structure of the body, the form of the face, the fleshy and muscular integuments to such an obvious extent that Krafft-Ebing thinks himself justified in placing a separate class of androgynous beings (with their gynandrous correspondents) at the end of the extraordinary process.

At this point it will be well to present a scheme of his analysis under the form of a table.

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Sexual Inversion	Acquired	Persistent.
		{ Episodical.
Congenital	Urnings	Psychopathic Hermaphrodites.
		Male Habitus (Mannlinge).
	Androgyni.	Female Habitus (Weiblinge).

What is the rational explanation of the facts presented to us by the analysis which I have formulated in this table cannot as yet be thoroughly determined. We do not know enough about the law of sex in human beings to advance a theory. Krafft-Ebing and writers of his school are at present inclined to refer them all to diseases of the nervous centres, inherited, congenital, excited by early habits of self-abuse. The inadequacy of this method I have already attempted to set forth; and I have also called attention to the fact that it does not sufficiently account for phenomena known to us through history and through everyday experience.

Presently we shall be introduced to a theory (that of Ulrichs) which is based upon a somewhat grotesque and metaphysical conception of nature, and which dispenses with the hypothesis of hereditary disease. I am not sure whether this theory, unsound as it may seem to medical specialists, does not square better with ascertained facts than that of inherited disorder in the nervous centres.

However that may be, the physicians, as represented by Krafft-Ebing, absolve all subjects of inverted sexuality from crime. They represent them to us as the subjects of ancestral malady. And this alters their position face to face with vulgar error,

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theological rancour, and the stringent indifference of legislators. A strong claim has been advanced for their treatment henceforth, not as delinquents, but as subjects of congenital depravity in the brain centres, over which they have no adequate control.

The fourth medical author, with whom we are about to be occupied, includes sexual inversion in his general survey of human crime, and connects it less with anomalies of the nervous centres than with atavistic reversion to the state of nature and savagery. In the end, it will be seen, he accepts a concordat with the hypothesis of "moral insanity."

*Cesare Lombroso. "Der Verbrecher in Anthropologischer, Aerztlicher und Juristischer Beziehung."*

This famous book, which has contributed no little to a revolution of opinion regarding crime and its punishment in Italy, contains a searching inquiry into the psychological nature, physical peculiarities, habits, and previous history of criminals. It is, in fact, a study of the criminal temperament. Lombroso deals in the main, as is natural, with murder, theft, rape, cruelty, and their allied species. But he includes sexual inversion in the category of crimes, and regards the abnormal appetites as signs of that morbid condition into which he eventually revolves the criminal impulse.

Wishing to base his doctrine on a sound foundation, Lombroso begins with what may be termed the embryology of crime. He finds unnatural vices frequent among horses, donkeys, cattle, insects, fowls, dogs, ants. The phenomenon, he says, is usually observable in cases where the male animal has been excluded from intercourse with females. Having established his general position that what we call crimes of violence, robbery, murder, cruelty, blood-thirst, cannibalism, unnatural lust, and so forth, exist among the brutes—in fact, that most of these crimes form the rule and not the exception in their lives—he

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passes on to the consideration of the savage man. In following his analysis, I shall confine myself to what he says about abnormal sexual passion.

He points out that in New Caledonia the male savages meet together at night in huts for the purpose of promiscuous intercourse (p. 42). The same occurs in Tahiti, where the practice is placed under the protection of a god. Next he alludes to the ancient Mexicans; and then proceeds to Hellas and Rome, where this phase of savage immorality survived and became a recognised factor in social life (p. 43). At Rome, he says, the Venus of the sodomites received the title of Castina (p. 38).

Lombroso's treatment of sexual inversion regarded as a survival from prehistoric times is by no means exhaustive. It might be supplemented and confirmed by what we know about the manners of the Kelts, as reported by Aristotle (*Pol. ii. 6. 5.*)—Tartars, Persians, Afghans, North American Indians, &c. *Diodorus Siculus*, writing upon the morals of the Gauls, deserves attention in this respect. It is also singular to find that the Norman marauders of the tenth century carried unnatural vices wherever they appeared in Europe. The Abbot of Clairvaux, as quoted by Lombroso (p. 43), accused them of spreading their brutal habits through society. People accustomed to look upon these vices as a form of corruption in great cities will perhaps be surprised to find them prevalent among nomadic and warlike tribes. But, in addition to survival from half-savage periods of social life, the necessities of warriors thrown together with an insufficiency of women must be considered. I have already suggested that Greek love grew into a custom during the Dorian migration and the conquest of Crete and Peloponnesus by bands of soldiers.

Cannibalism, Lombroso points out (p. 68), originated in necessity, became consecrated by religion, and finally remained as custom and a form of gluttony. The same process of reasoning, when applied to sexual aberrations, helps us to understand

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how a non-ethical habit, based on scarcity of women, survived as a social and chivalrous institution among the civilised Hellenes.

Lombroso traces the growth of justice in criminal affairs, and the establishment of pains and penalties, up to the instinct of revenge and the despotic selfishness of chiefs in whom the whole property of savage tribes, including women, was vested. This section of his work concludes with the following remarkable sentence (p. 96): "The universal diffusion of crime which we have demonstrated at a certain remote epoch, and its gradual disappearance as a consequence of new crimes springing up, traces of which are still discoverable in our penal codes (he means revenge, the egotism of princes, and ecclesiastical rapacity), are calculated even more than the criminality of brutes to make us doubt of what metaphysicians call eternal justice, and indicate the real cause of the perpetual reappearance of crime among civilised races, namely atavism."

Having established this principle, Lombroso proceeds to trace the atavism of criminality in children. He shows that just as the human embryo passes through all forms of lower lives, so men and women in their infancy exactly reproduce the moral type of savages. Ungovernable rage, revengeful instincts, jealousy, envy, lying, stealing, cruelty, laziness, vanity, sexual proclivities, imperfect family affections, a general bluntness of the ethical sense, are common qualities of children, which the parent and the teacher strive to control or to eradicate by training. "The child, considered as a human being devoid of moral sense, presents a perfect picture of what doctors call moral insanity, and I prefer to classify as inborn crime" (p. 97). "All species of anomalous sexual appetite, with the exception of those dependent upon senile decadence, make their appearance in childhood, together with the other criminal tendencies" (p. 117).

Lombroso arrives, then, at the conclusion that what civilised humanity calls crime and punishes, is the law of nature in brutes, persists as a normal condition among savages, and displays

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itself in the habits and instincts of children. The moral instinct is therefore slowly elaborated out of crime in the course of generations by whole races, and in the course of infancy and adolescence in the individual. The habitual criminal, who remains a criminal in his maturity, in whom crime is inborn and ineradicable, who cannot develop a moral sense, he explains at first by atavism. A large section of his volume (pp. 124-136, 137-253) is devoted to anthropometrical observations upon the physical structure, the cranial and cerebral development, and the physiognomy of such criminals. Into this part of his work we need not enter. Nor is it necessary to follow his interesting researches in the biology and psychology of "born criminals"—chapters on tattooing, ways of thinking and feeling, passions, tendencies to suicide, religious sentiment, intelligence and culture, capacity of self-control, liability to relapse, and so forth. Many curious facts relating to sexual inversion are treated in the course of these enquiries; and one passage describing the general characteristics of pederasts (p. 376) ought to be alluded to. Considering this subject solely as a phase of crime, Lombroso reveals a superficial conception of its perplexity.

It is more important to reflect upon his theory of crime in general. Having started with the hypothesis of atavism, and adopted the term "born criminal," he later on identifies "innate crime with "moral insanity," and illustrates both by the phenomena of epilepsy. This introduces a certain confusion and incoherence into his speculative system; for he frankly admits that he has only gradually and tardily been led to recognise the identity of what is called crime and what is called moral insanity. Criminal atavism might be defined as the sporadic reversion to savagery in certain individuals. It has nothing logically to connect it with distortion or disease—unless we assume that all our savage ancestors were malformed or diseased, and that the Greeks, in whom one form of Lombroso's criminal atavism became established, were as a nation morally insane.

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The appearance of structural defects in habitual criminals points less to atavistic reversion than to radical divergence from the normal type of humanity. In like manner the invocation of heredity as a principle (p. 135) involves a similar confusion. Hereditary taint is a thing different not in degree but in kind from savage atavism prolonged from childhood into manhood.

Be this as it may, whether we regard offenders against law and ethic as "born criminals," or as "morally insane," or whether we transcend the distinction implied in these two terms, Lombroso maintains that there is no good in trying to deal with them by punishment. They ought to be treated with life-long sequestration in asylums (p. 135), and rigidly forbidden to perpetuate the species. That is the conclusion to which the whole of his long argument is carried. He contends that the prevalent juristic conception of crime rests upon ignorance of nature, brute-life, savagery, and the gradual emergence of morality. So radical a revolution in ideas, which gives new meaning to the words sin and conscience, which removes moral responsibility, and which substitutes the anthropologist and the physician for the judge and jury, cannot be carried out, even by its fervent apostle without some want of severe logic. Thus we find Lombroso frequently drawing distinctions between "habitual" or "born" criminals and what he calls "occasional" criminals, without explaining the phenomenon of "occasional crime," and saying how he thinks this ought to be regarded by society. Moreover, he almost wholly ignores the possibility of correcting criminal tendencies by appeal to reason, by establishing habits of self-restraint, and by the employment of such means as hypnotic suggestion. Yet experience and the common practice of the world prove that these remedies are not wholly inefficacious; and indeed the passage from childish savagery to moralised manhood, on which he lays so great a stress, is daily affected by the employment of such measures in combination with the fear of punishment and the desire to win esteem.

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The final word upon Lombroso's book is this: Having started with the natural history of crime, as a prime constituent in nature and humanity, which only becomes crime through the development of social morality, and which survives atavistically in persons ill adapted to their civilised environment, he suddenly turns round and identifies the crime thus analysed with morbid nerve-conditions, malformations and moral insanity. Logically, it is impossible to effect this coalition of two radically different conceptions. If crime was not crime but nature in the earlier stages, and only appeared as crime under the conditions of advancing culture, its manifestation as a survival in certain individuals ought to be referred to nature, and cannot be relegated to the category of physical or mental disease. Savages are savages, but not lunatics or epileptics.

### NOTE TO THE FOREGOING SECTION.

At the close of this enquiry into medical theories of sexual inversion, all of which assume that the phenomenon is morbid, it may not be superfluous to append the protest of an Urning against that solution of the problem. I translate it from the original document published by Krafft-Ebing (pp. 216-219). He says that the writer is "a man of high position in London"; but whether the communication was made in German or in English, does not appear.

"You have no conception what sustained and difficult struggles we all of us (the thoughtful and refined among us most of all) have to carry on, and how terribly we are forced to suffer under the false opinions which still prevail regarding us and our so-called immorality.

"Your view that, in most cases, the phenomenon in question has to be ascribed to congenital morbidity, offers perhaps the easiest way of overcoming popular prejudices, and awakening

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sympathy instead of horror and contempt for us poor 'afflicted' creatures.

"Still, while I believe that this view is the most favourable for us in the present state of things, I am unable in the interest of science to accept the term *morbid* without qualification, and venture to suggest some further distinctions bearing on the central difficulties of the problem.

"The phenomenon is certainly anomalous; but the term *morbid* carries a meaning which seems to me inapplicable to the subject, or at all events to very many cases which have come under my cognisance. I will concede *a priori* that a far larger proportion of mental disturbance, nervous hypersensibility, &c., can be proved in Urnings than in normal men. But ought this excess of nervous erethism to be referred necessarily to the peculiar nature of the Urning? Is not this the true explanation, in a vast majority of cases, that the Urning, owing to present laws and social prejudices, cannot like other men obtain a simple and easy satisfaction of his inborn sexual desires?

"To begin with the years of boyhood: and Urning, when he first becomes aware of sexual stirrings in his nature and innocently speaks about them to his comrades, soon finds that he is unintelligible. So he wraps himself within his own thoughts. Or should he attempt to tell a teacher or his parents about these feelings, the inclination which for him is as natural as swimming to a fish, will be treated by them as corrupt and sinful; he is exhorted at any cost to overcome and trample on it. Then there begins in him a hidden conflict, a forcible suppression of the sexual impulse; and in proportion as the natural satisfaction of his craving is denied, fancy works with still more lively efforts, conjuring up those seductive pictures which he would fain expel from his imagination. The more energetic is the youth who has to fight this inner battle, the more seriously must his whole nervous system suffer from it. It is this forcible suppression of an instinct so deeply rooted in our nature, it is this, in my humble

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opinion, which first originates the morbid symptoms, that may often be observed in Urnings. But such consequences have nothing in themselves to do with the sexual inversion proper to the Urning.

"Well then, some persons prolong this never-ending inner conflict, and ruin their constitutions in course of time; others arrive eventually at the conviction that an inborn impulse, which exists in them so powerfully, cannot possibly be sinful—so they abandon the impossible task of suppressing it. But just at this point begins in real earnest the Iliad of their sufferings and constant nervous excitations. The normal man, if he looks for means to satisfy his sexual inclinations, knows always where to find that without trouble. Not so the Urning. He sees the men who attract him; he dares not utter, nay, dares not even let it be perceived, what stirs him. He imagines that he alone of all the people in the world is the subject of emotions so eccentric. Naturally, he cultivates the society of young men, but does not venture to confide in them. So at last he is driven to seek some relief in himself, some makeshift for the satisfaction he cannot obtain. This results in masturbation, probably excessive, with its usual pernicious consequences to health. When, after the lapse of a certain time, his nervous system is gravely compromised, this morbid phenomenon ought not to be ascribed to sexual inversion in itself; far rather we have to regard it as the logical issue of the Urning's position, driven as he is by dominant opinion to forego the gratification which *for him* is natural and normal, and to betake himself to onanism.

"But let us now suppose that the Urning has enjoyed the exceptional good-fortune of finding upon his path in life a soul who feels the same as he does, or else that he has been early introduced by some initiated friend into the circles of the Urning-world. In this case, it is possible that he will have escaped many painful conflicts; yet a long series of exciting cares and anxieties attend on every step he takes. He knows indeed

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now that he is by no means the only individual in the world who harbours these abnormal emotions; he opens his eyes, and marvels to discover how numerous are his comrades in all social spheres and every class of industry; he also soon perceives that Urmings, no less than normal men and women, have developed prostitution, and that male strumpets can be bought for money just as easily as females. Accordingly, there is no longer any difficulty for him in gratifying his sexual impulse. But how differently do things develop themselves in his case! How far less fortunate is he than normal man!

"Let us assume the luckiest case than can befall him. The sympathetic friend, for whom he has been sighing all his life, is found. Yet he cannot openly give himself up to this connection, as a young fellow does with the girl he loves. Both of the comrades are continually forced to hide their *liaison*; their anxiety on this point is incessant; anything like an excessive intimacy, which could arouse suspicion (especially when they are not of the same age, or do not belong to the same class in society), has to be concealed from the external world. In this way, the very commencement of the relation sets a whole chain of exciting incidents in motion: and the dread lest the secret should be betrayed or divined, prevents the unfortunate lover from ever arriving at a simple happiness. Trifling circumstances, which would have no importance for another sort of man, make him tremble: lest suspicion should awake, his secret be discovered, and he becomes a social outcast, lose his official appointment, be excluded from his profession. Is it conceivable that this incessant anxiety and care should pass over him without a trace, and not react upon his nervous system?

"Another individual, less lucky, has not found a sympathetic comrade, but has fallen into the hands of some pretty fellow, who at the outset readily responded to his wishes, till he drew the very deepest secret of his nature forth. At that point the subtlest methods of blackmailing begin to be employed. The

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miserable persecuted wretch, placed between the alternative of paying money down or of becoming socially impossible, losing a valued position, seeing dishonour bursting upon himself and family, pays, and still the more he pays, the greedier becomes the vampire who sucks his life-blood, until at last there lies nothing else before him except total financial ruin or disgrace. Who will be astonished if the nerves of an individual in this position are not equal to the horrid strain?

"In some cases the nerves give way altogether: mental alienation sets in; at last the wretch finds in a madhouse that repose which life would not afford him. Others terminate their unendurable situation by the desperate act of suicide. How many unexplained cases of suicide in young men ought to be ascribed to this cause!

"I do not think I am far wrong when I maintain that at least half of the suicides of young men are due to this one circumstance. Even in cases where no merciless blackmailer persecutes the Urning, but a connection has existed which lasted satisfactorily on both sides, still in these cases even discovery, or the dread of discovery, leads only too often to suicide. How many officers, who have had connection with their subordinates, how many soldiers, who have lived in such relation with a comrade, when they thought they were about to be discovered, have put a bullet through their brains to avoid the coming disgrace! And the same thing might be said about all the other callings in life.

"In consequence of all this, it seems clear that if, as a matter of fact, mental abnormalities and real disturbances of the intellect are commoner with Urnings than in the case of other men, this does not establish an inevitable connection between the mental eccentricity and the Urning's specific temperament, or prove that the latter causes the former. According to my firm conviction, mental disturbances and morbid symptoms which may be observed in Urnings ought in the large majority of instances not to be referred to their sexual anomaly; the real fact is that they

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are educated in them by the prevalent false theory of sexual inversion, together with the legislation in force against Urnings and the reigning tone of public opinion. It is only one who has some approximate notion of the mental and moral sufferings, of the anxieties and perturbations, to which an Urning is exposed, who knows the never-ending hypocrisies and concealments he must practise in order to cloak his indwelling inclination, who comprehends the infinite difficulties which oppose the natural satisfaction of his sexual desire—it is only such a one, I say, who is able to wonder at the comparative rarity of mental aberrations and nervous ailments in the class of Urnings. The larger proportion of these morbid circumstances would certainly not be developed if the Urning, like the normal man, could obtain a simple and facile gratification of his sexual appetite, and if he were not everlastingly exposed to the torturing anxieties I have attempted to describe."

This is powerfully and temperately written. It confirms what I have attempted to establish while criticising the medical hypothesis; and raises the further question whether the phenomenon of sexual inversion ought not to be approached from the point of view of embryology rather than of psychical pathology. In other words, is not the true Urning to be regarded as a person born with sexual instincts improperly correlated to his sexual organs? This he can be without any inherited or latent morbidity; and the nervous anomalies discovered in him when he falls at last beneath the observation of physicians, may be not the evidence of an originally tainted constitution, but the consequence of unnatural conditions to which he has been exposed from the age of puberty.

## VI.

### LITERATURE—HISTORICAL, ANTHROPOLOGICAL

No one has yet attempted a complete history of inverted sexuality in all ages and in all races. This would be well worth doing. Materials, though not extremely plentiful, lie to hand in the religious books and codes of ancient nations, in mythology and poetry and literature, in narratives of travel, and the reports of observant explorers.

Gibbon once suggested that: "A curious dissertation might be formed on the introduction of pæderasty after the time of Homer, its progress among the Greeks of Asia and Europe, the vehemence of their passions, and the thin device of virtue and friendship which amused the philosophers of Athens. But," adds the prurient prude, "*Scelera ostendi oportet dum puniunter, abscondi flagitia.*"

Two scholars responded to this call. The result is that the chapter on Greek love has been very fairly written by equally impartial, equally learned, and independent authors, who approached the subject from somewhat different points of view, but who arrived in the main at similar conclusions.

The first of these histories is M. H. E. Meier's article on *Pæderastie* in Ersch and Gruber's "*Allgemeine Encyklopädie:*" Leipzig, Brockhaus, 1837.

The second is a treatise entitled "A Problem in Greek Ethics," composed by an Englishman in English. The anonymous author was not acquainted with Meier's article before he wrote, and only came across it long after he had printed his own essay. This work is extremely rare, ten copies only having been impressed for private use.

Enquirers into the psychology and morality of sexual inversion

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should not fail to study one or other of these treatises. It will surprise many a well-read scholar, when he sees the whole list of Greek authorities and passages collected and co-ordinated, to find how thoroughly the manners and the literature of that great people were penetrated with pæderastia. The myths and heroic legends of prehistoric Hellas, the educational institutions of the Dorian state, the dialogues of Plato, the history of the Theban army, the biographies of innumerable eminent citizens—law-givers and thinkers, governors and generals, founders of colonies and philosophers, poets and sculptors—render it impossible to maintain that this passion was either a degraded vice or a form of inherited neuropathy in the race to whom we owe so much of our intellectual heritage. Having surveyed the picture, we may turn aside to wonder whether modern European nations, imbued with the opinions I have described above in the section on Vulgar Errors, are wise in making Greek literature a staple of the higher education. Their motto is *Erasez l'infâme!* Here the infamous thing clothes itself like an angel of light, and raises its forehead unabashed to heaven among the marble peristyles and olive-groves of an unrivalled civilization.

Another book, written from a medical point of view, is valuable upon the pathology of sexual inversion and cognate aberrations among the nations of antiquity. It bears the title "Geschichte der Lustseuche im Alterthume," and is composed by Dr. Julius Rosenbaum. Rosenbaum attempts to solve the problem of the existence of syphilis and other venereal diseases in the remote past. This enquiry leads him to investigate the whole of Greek and Latin literature in its bearing upon sexual vice. Students will therefore expect from his pages no profound psychological speculations and no idealistic presentation of an eminently repulsive subject. One of the most interesting chapters of his work is devoted to what Herodotus called *effeminization* among the Scythians, a widespread effemimation prevailing in a wild-warlike and nomadic race. We have already alluded to Krafft-

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Ebing's remarks on this disease, which has curious points of resemblance with some of the facts of male prostitution in modern cities.

Professed anthropologists have dealt with the subject, collecting evidence from many quarters, and in some cases attempting to draw general conclusions. Bastian's "Der Mensch in der Geschichte" and Herbert Spencer's Tables deserve special mention for their encyclopædic fulness of information regarding the distribution of abnormal sexuality and the customs of savage tribes.

In England an Essay appended to the last volume of Sir Richard Burton's "Arabian Nights" made a considerable stir upon its first appearance. The author endeavoured to co-ordinate a large amount of miscellaneous matter and to frame a general theory regarding the origin and prevalence of homosexual passions. His erudition, however, is incomplete; and though he possesses a copious store of anthropological details, he is not at the proper point of view for discussing the topic philosophically. For example, he takes for granted that "Pederasty," as he calls it, is everywhere and always what the vulgar think it. He seems to have no notion of the complicated psychology of Urnings, revealed to us by their recently published confessions in French and German medical and legal works. Still his views deserve consideration.

Burton regards the phenomenon as "geographical and climatic, not racial." He summarises the result of his investigations in the following five conclusions:

"(1) There exists what I shall call a 'Sotadic Zone,' bounded westwards by the northern shores of the Mediterranean (N. lat. 43°) and by the southern (N. lat. 30°). Thus the depth would be 780 to 800 miles, including meridional France, the Iberian Peninsula, Italy and Greece, with the coast-regions of Africa from Morocco to Egypt.

"(2) Running eastward the Sotadic Zone narrows, embracing

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Asia Minor, Mesopotamia and Chaldæa, Afghanistan, Sind, the Punjab, and Kashmir.

"(3) In Indo-China the belt begins to broaden, enfolding China, Japan, and Turkistan.

"(4) It then embraces the South Sea Islands and the New World, where, at the time of its discovery, Sotadic love was, with some exceptions, an established racial institution.

"(5) Within the Sotadic Zone the vice is popular and endemic, held at the worst to be a mere peccadillo, whilst the races to the North and South of the limits here defined practise it only sporadically, amid the opprobrium of their fellows, who, as a rule, are physically incapable of performing the operation, and look upon it with the liveliest disgust."

This is a curious and interesting generalisation, though it does not account for what history has transmitted regarding the customs of the Kelts, Scythians, Bulgars, Tartars, Normans, and for the acknowledged leniency of modern Slavs to this form of vice.

Burton advances an explanation of its origin. "The only physical cause for the practice which suggests itself to me, and that must be owned to be purely conjectural, is that within the Sotadic Zone there is a blending of the masculine and feminine temperament, a crasis which elsewhere occurs only sporadically." So far as it goes, this suggestion rests upon ground admitted to be empirically sound by the medical writers we have already examined, and vehemently declared to be indisputable as a fact of physiology by Ulrichs, whom I shall presently introduce to my readers. But Burton makes no effort to account for the occurrence of this crasis of masculine and feminine temperaments in the Sotadic Zone at large, and for its sporadic appearance in other regions. Would it not be more philosophical to conjecture that the crasis, if that exists at all, takes place universally; but that the consequences are only tolerated in certain parts of the globe, which he defines as the Sotadic Zone? Ancient Greece and Rome permitted them. Modern Greece and Italy have excluded them

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to the same extent as Northern European nations. North and South America, before the Conquest, saw no harm in them. Since its colonisation by Europeans they have been discountenanced. The phenomenon cannot therefore be regarded as specifically geographical and climatic. Besides, there is one fact mentioned by Burton which ought to make him doubt his geographical theory. He says that, after the conquest of Algiers, the French troops were infected to an enormous extent by the habits they had acquired there, and from them it spread so far and wide into civilian society that "the vice may be said to have been democratised in cities and large towns." This surely proves that north of the Sotadic Zone males are neither physically incapable of the acts involved in abnormal passion, nor gifted with an insuperable disgust for them. Law, and the public opinion generated by law and religious teaching, have been deterrent causes in those regions. The problem is therefore not geographical and climatic, but social. Again, may it not be suggested that the absence of "the Vice" among the negroes and negroid races of South Africa, noticed by Burton, is due to their excellent customs of sexual initiation and education at the age of puberty—customs which it is the shame of modern civilisation to have left unimiated?

However this may be, Burton regards the instinct as natural, not *contre nature*, and says that its patients "deserve, not prosecution but the pitiful care of the physician and the study of the psychologist."

Another distinguished anthropologist, Paolo Mantegazza, has devoted special attention to the physiology and psychology of what he calls "I pervertimenti dell'amore." Starting with the vulgar error that all sexual inversion implies the unmentionable act of coition (for which, by the way, he is severely rebuked by Krafft-Ebing, Psy. Sex., p. 92), he explains anomalous passions by supposing that the nerves of pleasurable sensation, which ought to be carried to the genital organs, are in some cases car-

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ried to the rectum. This malformation makes its subject desire *coitum per anum*. That an intimate connection exists between the nerves of the reproductive organs and the nerves of the rectum is known to anatomists and is felt by everybody. Probably some *cinaedi* are excited voluptuously in the mode suggested. Seneca, in his Epistles, records such cases; and it is difficult in any other way to account for the transports felt by male prostitutes of the Weibling type. Finally, writers upon female prostitution mention women who are incapable of deriving pleasure from any sexual act except *aversa venus*.

Mantegazza's observation deserves to be remembered, and ought to be tested by investigation. But, it is obvious, he pushes the corollary he draws from it, as to the prevalence of sexual inversion, too far.

He distinguishes three classes of sodomy: (1) Peripheric or anatomical, caused by an unusual distribution of the nerves passing from the spine to the reproductive organs and the rectum; (2) psychical, which he describes as "specific to intelligent men, cultivated, and frequently neurotic," but which he does not attempt to elucidate, though he calls it "not a vice, but a passion"; (3) luxurious or lustful, when the *aversa venus* is deliberately chosen on account of what Mantegazza terms "*la desolante larghezza*" of the female.

Mantegazza winds up, like Burton, by observing that "sodomy, studied with the pitying and indulgent eye of the physician and the physiologist, is consequently a disease which claims to be cured, and can in many cases be cured."

After perusing what physicians, historians, and anthropologists have to say about sexual inversion, there is good reason for us to feel uneasy as to the present condition of our laws. And yet it might be argued that anomalous desires are not always maladies, not always congenital, not always psychical passions. In some cases they must surely be vices deliberately adopted out of lustfulness, wanton curiosity, and seeking after sensual refine-

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ments. The difficult question still remains then—how to repress vice, without acting unjustly toward the naturally abnormal, the unfortunate, and the irresponsible.

I pass now to the polemical writings of a man who maintains that homosexual passions, even in their vicious aspects, ought not to be punished except in the same degree and under the same conditions as the normal passions of the majority.

## VII.

### LITERATURE—POLEMICAL

It can hardly be said that inverted sexuality received a serious and sympathetic treatment until a German jurist, named Karl Heinrich Ulrichs, began his long warfare against what he considered to be prejudice and ignorance upon a topic of the greatest moment to himself. A native of Hanover, and writing at first under the assumed name of Numa Numantius, he kept pouring out a series of polemical, analytical, theoretical, and apologetical pamphlets between the years 1864 and 1870. The most important of these works is a lengthy and comprehensive Essay entitled "Memnon. Die Geschlechtsnatur des mannliebenden Urnings. Eine naturwissenschaftliche Darstellung. Schleiz, 1868." Memnon may be used as the text-book of its author's theories; but it is also necessary to study earlier and later treatises—Inclusa, Formatrix, Vindex, Ara Spei, Gladius Furens, Incubus, Argonauticus, Prometheus, Araxes, Kritische Pfeile—in order to obtain a complete knowledge of his opinions, and to master the whole mass of information he has brought together.

The object of Ulrichs in these miscellaneous writings is two-fold. He seeks to establish a theory of sexual inversion upon the basis of natural science, proving that abnormal instincts are inborn and healthy in a considerable percentage of human beings; that they do not owe their origin to bad habits of any kind, to hereditary disease, or to wilful depravity; that they are incapable in the majority of cases of being extirpated or converted into normal channels; and that the men subject to them are neither physically, intellectually, nor morally inferior to normally constituted individuals. Having demonstrated these points

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to his own satisfaction, and supported his views with a large induction of instances and a respectable show of erudition, he proceeds to argue that the present state of the law in many states of Europe is flagrantly unjust to a class of innocent persons, who may indeed be regarded as unfortunate and inconvenient, but who are guilty of nothing which deserves reprobation and punishment. In this second and polemical branch of his exposition, Ulrichs assumes, for his juristic starting-point, that each human being is born with natural rights which legislation ought not to infringe but protect. He does not attempt to confute the utilitarian theory of jurisprudence, which regards laws as regulations made by the majority in the supposed interests of society. Yet a large amount of his reasoning is designed to invalidate utilitarian arguments in favour of repression, by showing that no social evil ensues in those countries which have placed abnormal sexuality upon the same footing as the normal, and that the toleration of inverted passion threatens no danger to the well-being of nations.

After this prelude, an abstract of Ulrichs' theory and his pleading may be given, deduced from the comparative study of his numerous essays.

The right key to the solution of the problem is to be found in physiology, in that obscure department of natural science which deals with the evolution of sex. The embryo, as we are now aware, contains an undetermined element of sex during the first months of pregnancy. This is gradually worked up into male and female organs of procreation; and these, when the age of puberty arrives, are generally accompanied by corresponding male and female appetites. That is to say, the man in an immense majority of cases desires the woman, and the woman desires the man. Nature, so to speak, aims at differentiating the undecided fœtus into a human being of one or the other sex, the propagation of

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the species being the main object of life. Still, as Aristotle puts it, and as we observe in many of her operations, "Nature wishes, but has not always the power." Consequently, in respect of physical structure, there come to light imperfect individuals, so-called hermaphrodites, whose sexual apparatus is so far undetermined that many a real male has passed a portion of his life under a mistake, has worn female clothes, and has cohabited by preference with men. Likewise, in respect of spiritual nature, there appear males who, notwithstanding their marked masculine organisation, feel from the earliest childhood a sexual proclivity toward men, with a corresponding indifference for women. In some of these abnormal, but natural, beings, the appetite for men resembles the normal appetite of men for women; in others it resembles the normal appetite of women for men. That is to say, some prefer effeminate males, dressed in feminine clothes and addicted to female occupations. Others prefer powerful adults of an ultra-masculine stamp. A third class manifest their predilection for healthy young men in the bloom of adolescence, between nineteen and twenty. The attitude of such persons toward women also varies. In genuine cases of inborn sexual inversion a positive horror is felt when the woman has to be carnally known; and this horror is of the same sort as that which normal men experience when they think of cohabitation with a male. In others the disinclination does not amount to repugnance; but the abnormal man finds considerable difficulty in stimulating himself to the sexual act with females, and derives a very imperfect satisfaction from the same. A certain type of man, in the last place, seems to be indifferent, desiring males at one time and females at another.

In order to gain clearness in his exposition, Ulrichs has invented names for these several species. The so-called hermaphrodite he dismisses with the German designation of *Zwitter*. Im-

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perfect individuals of this type are not to be considered, because it is well known that the male or female organs are never developed in one and the same body. It is also, as we shall presently discover, an essential part of his theory to regard the problem of inversion psychologically.

The normal man he calls *Dioning*, the abnormal man *Urning*. Among Urnings, those who prefer effeminate males are christened by the name of *Mannling*; those who prefer powerful and masculine adults receive the name of *Weibling*; the Urning who cares for adolescents is styled a *Zwischen-Urning*. Men who seemed to be indifferently attracted by both sexes, he calls *Uranodioninge*. A genuine Dioning, who, from lack of women, or under the influence of special circumstances, consorts with persons of his own sex, is denominated *Uraniaster*. A genuine Urning, who has put restraint upon his inborn impulse, who has forced himself to cohabit with women, or has perhaps contracted marriage, is said to be *Virilisirt*—a virilised Urning.

These outlandish names, though seemingly pedantic and superfluous, have their technical value, and are necessary to the understanding of Ulrichs' system. He is dealing exclusively with individuals classified by common parlance as males without distinction. Ulrichs believes that he can establish a real natural division between men proper, whom he calls *Dioninge*, and males of an anomalous sexual development, whom he calls *Urninge*. Having proceeded so far, he finds the necessity of distinguishing three broad types of the Urning, and of making out the crosses between Urning and Dioning, of which he also finds three species. It will appear in the sequel that whatever may be thought about his psychological hypothesis, the nomenclature he has adopted is useful in discussion, and corresponds to well-defined phenomena, of which we have abundant information. The following table will make his analysis sufficiently plain:—

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The Human Male	(1) Man or Dioning.....	Uraniaster, when he has acquired the tastes of the Urning.
	(2) Urning .....	Mannling. Weibling. Zwischen-Urning. Virilized Urning.
	(3) Uranodioning.	
	(4) Hermaphrodite.	

Broadly speaking, the male includes two main species: Dioning and Urning, men with normal and men with abnormal instincts. What, then, constitutes the distinction between them? How are we justified in regarding them as radically divergent?

Ulrichs replies that the phenomenon of sexual inversion is to be explained by physiology, and particularly by the evolution of the embryo. Nature fails to complete her work regularly and in every instance. Having succeeded in differentiating a male with full-formed sexual organs from the undecided foetus, she does not always effect the proper differentiation of that portion of the psychical being in which resides the sexual appetite. There remains a female soul in a male body. *Anima muliebris virili corpore inclusa*, is the formula adopted by Ulrichs; and he quotes a passage from the "Vestiges of Creation," which suggests that a male is a more advanced product of sexual evolution than the female. The male instinct of sex is a more advanced product than the female instinct. Consequently men appear whose body has been differentiated as masculine, but whose sexual instinct has not progressed beyond the feminine stage.

Ulrichs' own words ought to be cited upon this fundamental part of his hypothesis, since he does not adopt the opinion that the Urning is a Dioning arrested at a certain point of development; but rather that there is an element of uncertainty attending the simultaneous evolution of physical and psychical factors from the indeterminate ground-stuff. "Sex," says he, "is only an affair of development. Up to a certain stage of embryonic exist-

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ence all living mammals are hermaphroditic. A certain number of them advance to the condition of what I call man (*Dioning*), others to what I call woman (*Dioningin*), a third class become what I call *Urning* (including *Urningin*). It ensues therefrom that between these three sexes there are no primary, but only secondary differences. And yet true differences, constituting sexual species, exist as facts." Man, Woman, and Urning—the third being either a male or a female in whom we observe a real and inborn, not an acquired or a spurious, inversion of appetite—are consequently regarded by him as the three main divisions of humanity viewed from the point of view of sex. The embryonic ground-stuff in the case of each was homologous; but while the two former, Man and Woman, have been normally differentiated, the Urning's sexual instinct, owing to some imperfection in the process of development, does not correspond to his or her sexual organs.

The line of division between the sexes, even in adult life, is a subtle one; and the physical structure of men and women yields indubitable signs of their emergence from a common ground-stuff. Perfect men have rudimentary breasts. Perfect women carry a rudimentary penis in their clitoris. The raphé of the scrotum shows where the aperture, common at first to masculine and feminine beings, but afterwards only retained in the female vulva, was closed up to form a male. Other anatomical details of the same sort might be adduced. But these will suffice to make thinking persons reflect upon the mysterious dubiety of what we call sex. That gradual development, which ends in normal differentiation, goes on very slowly. It is only at the age of puberty that a boy distinguishes himself abruptly from a girl, by changing his voice and growing hair on parts of the body where it is not usually found in women. This being so, it is surely not surprising that the sexual appetite should sometimes fail to be normally determined, or in other words, should be inverted.

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Ulrichs maintains that the body of an Urning is masculine, his soul feminine, so far as sex is concerned. Accordingly, though physically unfit for coition with men, he is imperatively drawn towards them by a natural impulse. Opponents meet him with this objection: "Your position is untenable. Body and soul constitute one inseparable entity." So they do, replies Ulrichs; but the way in which these factors of the person are combined in human beings differs extremely, as I can prove by indisputable facts. The body of a male is visible to the eyes, is measurable and ponderable, is clearly marked in its specific organs. But what we call his soul—his passions, inclinations, sensibilities, emotional characteristics, sexual desires—eludes the observation of the senses. This second factor, like the first, existed in the undetermined stages of the foetus. And when I find that the soul, this element of instinct and emotion and desire existing in a male, had been directed in its sexual appetite from earliest boyhood towards persons of the male sex, I have the right to qualify it with the attribute of femininity. You assume that soul-sex is indissolubly connected and inevitably derived from body-sex. The facts contradict you, as I can prove by referring to the veracious autobiographies of Urnings and to known phenomena regarding them.

Such is the theory of Ulrichs; and though we may not incline to his peculiar mode of explaining the want of harmony between sexual organs and sexual appetite in Urnings, there can be no doubt that in some way or other their eccentric diathesis must be referred to the obscure process of sexual differentiation. Perhaps he antedates the moment at which the aberration sometimes takes its origin, not accounting sufficiently for imperative impressions made on the imagination or the senses of boys during the years which precede puberty.

However this may be, the tendency to such inversion is certainly inborn in an extremely large percentage of cases. That can be demonstrated from the reports of persons whose instincts

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were directed to the male before they knew what sex meant. It is worth extracting passages from these confessions. (1) "As a schoolboy of eight years, I sat near a comrade rather older than myself; and how happy was I, when he touched me. That was the first indefinite perception of an inclination which remained a secret for me till my nineteenth year." (2) "Going back to my seventh year, I had a lively feeling for a schoolfellow, two years older than myself; I was happy when I could be as close as possible to him, and in our games could place my head near to his private parts." (3) "At ten years of age he had a romantic attachment for a comrade; and the passion for people of his own sex became always more and more marked." (4) Another confessed that "already at the age of four he used to dream of handsome grooms." (5) A fifth said: "My passion for people of my own sex awoke at the age of eight. I used to enjoy my brother's nakedness; while bathing with other children, I took no interest at all in girls, but felt the liveliest attraction toward boys." (6) A sixth dates his experience from his sixth or seventh year. (7) A seventh remembers that "while yet a boy, before the age of puberty, sleeping in the company of a male agitated him to such an extent that he lay for hours awake." (8) An eighth relates that "while three years old, I got possession of a fashion book, cut out the pictures of men, and kissed them to tatters. The pictures of women I did not care to look at." (9) A ninth goes back to his thirteenth year, and a school friendship. (10) A tenth records the same about his seventh year. (11) An eleventh says that his inverted instincts awoke in early childhood, and that from his ninth year onward he fell over and over again in love with adult men. (12) A twelfth spoke as follows: "So far back as I can remember, I was always subject to this passion. Quite as a child, young men made deeper impression on me than women or girls. The earliest sensual perturbation of which I have any recollection was excited by a tutor, when I was nine or ten, and my greatest pleasure was to

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be allowed to ride astride upon his leg." (13) A thirteenth: "From the earliest childhood I have been haunted by visions of men, and only of men; never has a woman exercised the least influence over me. At school I kept these instincts to myself, and lived quite retired." (14) A fourteenth can recollect "receiving a distinctly sensual impression at the age of four, when the manservants caressed him." (15) A fifteenth says that at the age of thirteen, together with puberty, the inversion of appetite awoke in him. (16) A sixteenth confesses that he felt an unconquerable desire for soldiers in his thirteenth year. (17) A seventeenth remembers having always dreamed only of men; and at school, he says, "when my comrades looked at pretty girls and criticised them during our daily promenades, I could not comprehend how they found anything to admire in such creatures." On the other hand, the sight and touch of soldiers and strong fellows excited him enormously. (18) An eighteenth dates the awakening of passion in him at the age of eleven, when he saw a handsome man in church; and from that time forward his instinct never altered. (19) A nineteenth fell in love with an officer at the age of thirteen, and since then always desired vigorous adult males. (20) A twentieth confessed to have begun to love boys of his own age, sensually, while only eight years of age. (21) A twenty-first records that, when he was eight, he began to crave after the sight of naked men.

In addition to these cases a great many might be culled from the writings of Ulrichs, who has published a full account from his own early experience. "I was fifteen years and ten and a half months old," he says, "when the first erotic dream announced the arrival of puberty. Never before that period had I known sexual gratification of any kind whatever. The occurrence was therefore wholly normal. From a much earlier time, however, I had been subject to emotions, partly romantic, partly sensual, without any definite desire, and never for one and the same young man. These aimless yearnings of the senses plagued me in my

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solitary hours, and I could not overcome them. During my fifteenth year, while at school at Detmold, the vague longing took a twofold shape. First, I came across Norman's 'Säulenordnungen,' and there I was vehemently attracted by the figure of a Greek god or hero, standing in naked beauty. Secondly, while studying in my little room, or before going to sleep, the thought used suddenly and irresistibly to rise up in my mind—If only a soldier would clamber through the window and come into my room! I then painted in my fancy the picture of a splendid soldier of twenty to twenty-two years old. And yet I had no definite idea of why I wanted him; nor had I ever come in contact with soldiers. About two years after this, I happened to sit next a soldier in a post-carriage. The contact with his thigh excited me to the highest degree." Ulrichs also relates that in his tenth year he conceived an enthusiastic and romantic friendship for a boy two years his senior.

That experiences of the kind are very common, every one who has at all conversed with Urnings knows well. From private sources of unquestionable veracity, these may be added. *A* relates that, before eight years old, reverie occurred to him during the day, and dreams at night, of naked sailors. When he began to study Latin and Greek, he dreamed of young gods, and at the age of fourteen, became deeply enamoured of the photograph of the Praxitelian *Erôs* in the Vatican. He had a great dislike for physical contact with girls; and with boys was shy and reserved, indulging in no acts of sense. *B* says that during his tenderest boyhood, long before the age of puberty, he fell in love with a young shepherd on one of his father's farms, for whom he was so enthusiastic that the man had to be sent to a distant moor. *C* at the same early age, conceived a violent affection for a footman; *D* for an officer, who came to stay at his home; *E* for the bridegroom of his eldest sister.

In nearly all the cases here cited, the inverted sexual instinct sprang up spontaneously. Only a few of the autobiographies re-

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cord seduction by an elder man as the origin of the affection. In none of them was it ever wholly overcome. Only five out of the twenty-seven men married. Twenty declare that, tortured by the sense of their dissimilarity to other males, haunted by shame and fear, they forced themselves to frequent public women soon after the age of puberty. Some found themselves impotent. Others succeeded in accomplishing their object with difficulty, or by means of evoking the images of men on whom their affections were set. All, except one, concur in emphatically asserting the superior attraction which men have always exercised for them over women. Women leave them, if not altogether disgusted, yet cold and indifferent. Men rouse their strongest sympathies and instincts. The one exception just alluded to is what Ulrichs would call an Uranodioning. The others are capable of friendship with women, some even of æsthetic admiration, and the tenderest regard for them, but not of genuine sexual desire. Their case is literally an inversion of the ordinary.

Some observations may be made on Ulrichs' theory. It is now recognized by the leading authorities, medical and medico-juristic, in Germany, by writers like Casper-Liman and Krafft-Ebing, that sexual inversion is more often than not innate. So far, without discussing the physiological or metaphysical explanations of this phenomenon, without considering whether Ulrichs is right in his theory of *anima muliebris inclusa in corpore virili*, or whether heredity, insanity, and similar general conditions are to be held responsible for the fact, it may be taken as admitted on all sides that the sexual diathesis in question is in a very large number of instances congenital. But Ulrichs seems to claim too much for the position he has won. He ignores the frequency of acquired habits. He shuts his eyes to the force of fashion and depravity. He reckons men like Horace and Ovid and Catullus, among the ancients who were clearly indifferent in their tastes (as indifferent as the modern Turks) to the account of Uranodionings. In one word, he is so enthusiastic for his physiological

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theory that he overlooks all other aspects of the question. Nevertheless, he has acquired the right to an impartial hearing, while pleading in defence of those who are acknowledged by all investigators of the problem to be the subjects of an inborn misplacement of the sexual appetite.

Let us turn, then, to the consideration of his arguments in favour of freeing Urnings from the terrible legal penalties to which they are at present subject, and, if this were possible, from the no less terrible social condemnation to which they are exposed by the repugnance they engender in the normally constituted majority. Dealing with these exceptions to the kindly race of men and women, these unfortunates who have no family ties knotted by bonds of mutual love, no children to expect, no reciprocity of passion to enjoy, mankind, says Ulrichs, has hitherto acted just in the same way as a herd of deer acts when it drives the sickly and the weakly out to die in solitude, burdened with contumely, and cut off from common sympathy.

From the point of view of morality and law, he argues, it does not signify whether we regard the sexual inversion of an Urning as morbid or as natural. He has become what he is in the dawn and first emergence of emotional existence. You may contend that he derives perverted instincts from his ancestry, that he is the subject of psychical disorder, that from the cradle he is predestined by avatism or disease to misery. I maintain that he is one of nature's sports, a creature healthy and well organised, evolved in her superb indifference to aberrations from the normal type. We need not quarrel over our solutions of the problem. The fact that he is there, among us, and that he constitutes an ever-present factor in our social system, has to be faced. How are we to deal with him? Has society the right to punish individuals sent into the world with homosexual instincts? Putting the question at its lowest point, admitting that these persons are the victims of congenital morbidity, ought they to be treated as criminals? It is established that their appe-

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tites, being innate, are *to them* at least natural and undepraved; the common appetites, being excluded from their sexual scheme, are *to them* unnatural and abhorrent. Ought not such beings, instead of being hunted down and persecuted by legal blood-hounds, to be regarded with pitying solicitude as among the most unfortunate of human beings, doomed as they are to inextinguishable longings and life-long deprivation of that which is the chief prize of man's existence on this planet, a reciprocated love? As your laws at present stand, you include all cases of sexual inversion under the one domination of crime. You make exceptions in some special instances, and treat the men involved as lunatics. But the Urning is neither criminal nor insane. He is only less fortunate than you are, through an accident of birth, which is at present obscure to our imperfect science of sexual determination.

So far Ulrichs is justified in his pleading. When it has been admitted that sexual inversion is usually a fact of congenital diathesis, the criminal law stands in no logical relation to the phenomenon. It is monstrous to punish people as wilfully wicked because, having been born with the same organs and the same appetites as their neighbours, they are doomed to suffer under the frightful disability of not being able to use their organs or to gratify their appetites in the ordinary way.

But here arises a difficulty, which cannot be ignored, since upon it is based the only valid excuse for the position taken up by society in dealing with this matter. Not all men and women possessed by abnormal sexual desires can claim that these are innate. It is certain that the habits of sodomy are frequently acquired under conditions of exclusion from the company of persons of the other sex—as in public schools, barracks, prisons, convents, ships. In some cases they are deliberately adopted by natures tired of normal sexual pleasure. They may even become fashionable and epidemic. Lastly, it is probable that curiosity and imitation communicate them to otherwise normal

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individuals at a susceptible moment of development. Therefore society has the right to say; Those who are the unfortunate subjects of inborn sexual inversion shall not be allowed to indulge their passions, lest the mischief should spread, and a vicious habit should contaminate our youth. From the utilitarian point of view, society is justified in protecting itself against a minority of exceptional beings whom it regards as pernicious to the general welfare. From any point of view, the majority is strong enough to coerce to inborn instincts and to trample on the anguish of a few unfortunates. But, asks Ulrichs, is this consistent with humanity, is it consistent with the august ideal of impartial equity? Are people, sound in body, vigorous in mind, wholesome in habit, capable of generous affections, good servants of the state, trustworthy in all the ordinary relations of life, to be condemned at law as criminals because they cannot feel sexually as the majority feel, because they find some satisfaction for their inborn want in ways which the majority dislike?

Seeking a solution of the difficulty stated in the foregoing paragraphs, Ulrichs finds it in fact and history. His answer is that if society leaves nature to take her course, with the abnormal as well as with the normal subjects of sexual inclination, society will not suffer. In countries where legal penalties have been removed from inverted sexuality, where this is placed upon the same footing as the normal—in France, Bavaria (?), the Netherlands (?)—no inconvenience has hitherto arisen. There has ensued no sudden and flagrant outburst of a depraved habit, no dissemination of a spreading moral poison. On the other hand, in countries where these penalties exist and are enforced—in England, for example, and in the metropolis of England, London—inverted sexuality runs riot, despite of legal prohibitions, despite of threats of prison, dread of exposure, and the intolerable pest of organised *chantage*. In the eyes of Ulrichs, society is engaged in sitting on a safety-valve, which if nature allowed to operate unhindered would do society no harm, but rather

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good. The majority, he thinks, are not going to become Urnings, for the simple reason that they have not the unhappy constitution of the Urning. Cease to persecute Urnings, accept them as inconsiderable, yet real, factors, in the social commonwealth, leave them to themselves, and you will not be the worse for it, and will also not carry on your conscience the burden of intolerant vindictiveness.

Substantiating this position, Ulrichs demonstrates that acquired habits of sexual inversion are almost invariably thrown off by normal natures. Your boys at public schools, he says, behave as though they were Urnings. In the lack of women, at the time when their passions are predominant, they yield themselves up together to mutual indulgences which would bring your laws down with terrible effect upon adults. You are aware of this. You send your sons to Eton and Harrow, and you know very well what goes on there. Yet you remain untroubled in your minds. And why? Because you feel convinced that they will return to their congenital instincts.

When the school, the barrack, the prison, the ship has been abandoned, the male reverts to the female. This is the truth about Dionings. The large majority of men and women remain normal, simply because they were made normal. They cannot find the satisfaction of their nature in those inverted practices to which they yielded for a time through want of normal outlet. Society risks little by the occasional caprice of the school, the barrack, the prison, and the ship. Some genuine Urnings may, indeed, discover their inborn inclination by means of the process to which you subject them. But you are quite right in supposing that a Dioning, though you have forced him to become for a time an Urniaster, will never in the long run appear as an Urning. The extensive experience which English people possess regarding such matters, owing to the notorious condition of their public schools, goes to confirm Ulrichs' position. Headmasters know how many Urniasters they have dealt with, what excellent

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Dionings they become, and how comparatively rare, and yet how incorrigibly steadfast, are the genuine Urnings in their flock.

The upshot of this matter is that we are continually forcing our young men into conditions under which, if sexual inversion were an acquired attribute, it would become stereotyped in their natures. Yet it does not do so. Provisionally, because they are shut off from girls, because they find no other outlet for their sex at the moment of its most imperious claims, they turn toward males, and treat their younger school-fellows in ways which would consign an adult to penal servitude. They are Urniasters by necessity and *faute de mieux*. But no sooner are they let loose upon the world than the majority revert to normal channels. They pick up women in the streets, and form connections, as the phrase goes. Some undoubtedly, in this fiery furnace through which they have been passed, discover their inborn sexual inversion. Then, when they cannot resist the ply of their proclivity, you condemn them as criminals in their later years. Is that just? Would it not be better to revert from our civilisation to the manners of the savage man—to initiate youths into the mysteries of sex, and to give each in his turn the chance of developing a normal instinct by putting him during his time of puberty freely and frankly to the female? If you abhor Urnings, as you surely do, you are at least responsible for their mishap by the extraordinary way in which you bring them up. At all events, when they develop into the eccentric beings which they are, you are the last people in the world who have any right to punish them with legal penalties and social obloquy.

Considering the present state of the law in most countries to be inequitable toward a respectable minority of citizens, Ulrichs proposes that Urnings should be placed upon the same footing as other men. That is to say, sexual relations between males and males should not be treated as criminal, unless they be attended with violence (as in the case of rape), or be carried on in such a way as to offend the public sense of decency (in places of

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general resort or on the open street), or thirdly be entertained between an adult and a boy under age (the protected age to be decided as in the case of girls). What he demands is that when an adult male, freely and of his own consent, complies with the proposals of an adult person of his own sex, and their intercourse takes place with due regard for public decency, neither party shall be liable to prosecution and punishment at law. In fact he would be satisfied with the same conditions as those prevalent in France, and since June, 1889, in Italy.

If so much were conceded by the majority of normal people to the abnormal minority, continues Ulrichs, an immense amount of misery and furtive vice would be at once abolished. And it is difficult to conceive what evil results would follow. A defender of the present laws of England, Prussian, &c., might indeed reply: "This is opening a free way to the seduction and corruption of young men." But young men are surely at least as capable of defending themselves against seduction and corruption as young women are. Nay, they are far more able, not merely because they are stronger, but because they are not usually weakened by an overpowering sexual instinct on which the seducer plays. Yet the seduction and corruption of young women is tolerated, in spite of the attendant consequences of illegitimate childbirth, and all which that involves. This toleration of the seduction of women by men springs from the assumption that only the normal sexual appetite is natural. The seduction of a man by a male passes for criminal, because the inverted sexual instinct is regarded as unnatural, depraved, and wilfully perverse. On the hypothesis that individuals subject to perverted instincts can suppress them at pleasure or convert them into normal appetite, it is argued that they must be punished. But when the real facts come to be studied, it will be found: first, that these instincts are inborn in Urnings, and are therefore in their case natural; secondly, that the suppression of them is tantamount to life-long abstinence under the constant

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torture of sexual solicitation; thirdly, that the conversion of them into normal channels is in a large percentage of cases totally impossible, in nearly all where it has been attempted is only partially successful, and where marriage ensues has generally ended in misery for both parties. Ulrichs, it will be noticed, does not distinguish between Urnings, in whom the inversion is admitted to be congenital, and Urnasters, in whom it has been acquired or deliberately adopted. And it would be very difficult to frame laws which should take cognisance of these two classes. The Code Napoleon legalises the position of both, theoretically at any rate. The English code treats both as criminal, doing thereby, it must be admitted, marked injustice to recognized Urnings, who at the worst are morbid or insane, or sexually deformed, through no fault of their own.

In the present state of things, adds Ulrichs, the men who yield their bodies to abnormal lovers, do not merely do so out of compliance, sympathy, or the desire for reasonable reward. Too often they speculate upon the illegality of the connection, and have their main object in the extortion of money by threats of exposure. Thus the very basest of all trades, that of *chantage*, is encouraged by the law. Alter the law, and instead of increasing vice, you will diminish it; for a man who should then meet the advances of an Urning, would do so out of compliance, or, as in the case with female prostitutes, upon the expectation of a reasonable gain. The temptation to ply a disgraceful profession with the object of extorting money would be removed. Moreover, as regards individuals alike abnormally constituted, voluntary and mutually satisfying relations, free from degrading risks, and possibly permanent, might be formed between responsible agents. Finally, if it be feared that the removal of legal disabilities would turn the whole male population into Urnings, consider whether London is now so much purer in this respect than Paris?

One serious objection to recognising and tolerating sexual

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inversion has always been that it tends to check the population. This was a sound political and social argument in the time of Moses, when a small and militant tribe needed to multiply to the full extent of its procreative capacity. It is by no means so valid in our age, when the habitable portions of the globe are rapidly becoming overcrowded. Moreover, we must bear in mind that society, under the existing order, sanctions female prostitution, whereby men and women, the normally procreative, are sterilised to an indefinite extent. Logic, in these circumstances, renders it equitable and ridiculous to deny a sterile exercise of sex to abnormal men and women, who are by instinct and congenital diathesis non-procreative.

As the result of these considerations, Ulrichs concludes that there is no real ground for the persecution of Urnings except as may be found in the repugnance by the vast numerical majority for an insignificant minority. The majority encourages matrimony, condones seduction, sanctions prostitution, legalises divorce in the interests of its own sexual proclivities. It makes temporary or permanent unions illegal for the minority whose inversion of instinct it abhors. And this persecution, in the popular mind at any rate, is justified, like many other inequitable acts of prejudice or ignorance, by theological assumptions and the so-called mandates of revelation.

In the next place it is objected that inverted sexuality is demoralising to the manhood of a nation, that it degrades the dignity of a man, and that it is incapable of moral elevation. Each of these points may be taken separately. They are all of them at once and together contradicted by the history of ancient Greece. There the most warlike sections of the race, the Dorians of Crete and Sparta, and the Thebans, organised the love of male for male because of the social and military advantages they found in it. Their annals abound in eminent instances of heroic enthusiasm, patriotic devotion, and high living, inspired by homosexual passion. The fighting peoples of the world, Kelts

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in ancient story, Normans, Turks, Afghans, Albanians, Tartars, have been distinguished by the frequency among them of what popular prejudice regards as an effeminate vice.

With regard to the dignity of man, is there, asks Ulrichs, anything more degrading to humanity in sexual acts performed between male and male than in similar acts performed between male and female. In a certain sense all sex has an element of grossness which inspires repugnance. The gods, says Swinburne,

*"Have strewed one marriage-bed with tears and fire,  
For extreme loathing and supreme desire."*

It would not be easy to maintain that a curate begetting his fourteenth baby on the body of a worn-out wife is a more elevating object of mental contemplation than Harmodius in the embrace of Aristogeiton, or that a young man sleeping with a prostitute picked up in the Haymarket is cleaner than his brother sleeping with a soldier picked up in the Park. Much of this talk about the dignity of man, says Ulrichs, proceeds from a vulgar misconception as to the nature of inverted sexual desire. People assume that Urnings seek their pleasure only or mainly in an act of unmentionable indecency. The exact opposite, he assures them, is the truth. The act in question is no commoner between men and men than it is between men and women. Ulrichs, upon this point, may be suspected, perhaps, as an untrustworthy witness. His testimony, however, is confirmed by Krafft-Ebing, who, as we have seen, has studied sexual inversion long and minutely from the point of view of psychical pathology. "As regards the nature of sexual gratification," he writes, "it must be established at the outset that the majority of them are contented with reciprocal embraces; the act commonly ascribed to them they generally abhor as much as normal men do; and, inasmuch as they always prefer adults, they are in no sense specially dangerous to boys." This author proceeds to

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draw a distinction between Urnings in whom sexual inversion is congenital, and old debauchees or half-idiotic individuals, who are in the habit of misusing boys. The vulgar have confounded two different classes; and everybody who studies the psychology of Urnings is aware that this involves a grave injustice to the latter.

"But, after all," continues the objector, "you cannot show that inverted sexuality is capable of any moral elevation." Without appealing to antiquity, the records of which confute this objection overwhelmingly, one might refer to the numerous passages in Ulrich's writings where he relates the fidelity, loyalty, self-sacrifice, and romantic enthusiasm which frequently accompany such loves, and raises them above baseness. But, since here again he may be considered a suspicious witness, it will suffice, as before, to translate a brief passage from Krafft-Ebing. "The Urning loves, idolizes his friend, quite as much as the normal man loves and idolizes his girl. He is capable of making for him the greatest sacrifices. He suffers the pangs of unhappy, often unreturned, affection; feels jealousy, mourns under the fear of his friend's infidelity." When the time comes for speaking about Walt Whitman's treatment of this topic, it will appear that the passion of a man for his comrade has been idealised in fact and deed, as well as in poetry. For the present it is enough to remark that a kind of love, however, spontaneous and powerful, which is scouted, despised, tabooed, banned, punished, relegated to holes and corners, cannot be expected to show its best side to the world. The sense of sin and crime and danger, the humiliation and repression and distress to which the unfortunate pariahs of inverted sexuality are daily and hourly exposed must inevitably deteriorate the nobler elements in their emotion. Give abnormal love the same chance as normal love, subject it to the wholesome control of public opinion, allow it to be self-respected, draw it from dark slums into the light of day, strike off its chains and set it free—and I am confident says Ulrichs, that it

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will exhibit analogous virtues, checkered, of course, by analogous vices, to those with which you are familiar in the mutual love of male and female. The slave has of necessity a slavish soul. The way to elevate is to emancipate him.

"All that may be true," replies the objector: "it is even possible that society will take the hard case of your Urnings into consideration, and listen to their bitter cry. But, in the meanwhile, supposing these inverted instincts to be inborn, supposing them to be irrepressible and inconvertible, supposing them to be less dirty and nasty than they are commonly considered, is it not the plain duty of the individual to suppress them, so long as the law of his country condemns them?" No, rejoins Ulrichs, a thousand times no! It is only the ignorant antipathy of the majority which renders such law as you speak of possible. Go to the best books of medical jurisprudence, go to the best authorities on psychical deviations from the normal type. You will find that these support me in my main contention. These, though hostile in their sentiments and chilled by natural repugnance, have a respect for science, and they agree with me in saying that the Urning came into this world an Urning, and must remain till the end of his life and Urning still. To deal with him according to your code is no less monstrous than if you were to punish the colour-blind, or the deaf and dumb, or albinos, or crooked-back cripples. "Very well," answers the objector: "But I will quote the words of an eloquent living writer, and appeal to your generous instincts and your patriotism. Professor Dowden observes that 'self-surrender is at times sternly enjoined, and if the egoistic desires are brought into conflict with social duties, the individual life and joy within us, at whatever cost of personal suffering, must be sacrificed to the just claims of our fellows.' What have you to say to that?" In the first place, replies Ulrichs, I demur in this case to the phrases *egoistic desires, social duties, just claims of our fellows*. I maintain that in trying to rehabilitate men of my own stamp and to justify

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their natural right to toleration I am not egoistic. It is begging the question to stigmatise their inborn desire as selfish. The social duties of which you speak are not duties, but compliances to law framed in blindness and prejudice. The claims of our fellows, to which you appeal, are not just, but cruelly inequitous. My insurgence against all these things makes me act indeed as an innovator; and I may be condemned, as a consequence of my rashness, to persecution, exile, defamation, proscription. But let me remind you that Christ was crucified, and that he is now regarded as a benefactor. "Stop," breaks in the objector: "We need not bring sacred names into this discussion. I admit that innovators have done the greatest service to society. But you have not proved that you are working for the salvation of humanity at large. Would it not be better to remain quiet, and to sacrifice your life and joy, the life and joy of an avowed minority, for the sake of the immense majority who cannot tolerate you, and who dread your innovation? The Catholic priesthood is avowed to celibacy; and unquestionably there are some adult men in that order who have trampled out the impetuous appetite of the male for the female. What they do for the sake of their vow will not you accomplish, when you have so much of good to gain, of evil to escape?" What good, what evil? rejoins Ulrichs. You are again begging the question; and now you are making appeals to my selfishness, my personal desire for tranquility, my wish to avoid persecution and shame. I have taken now vow of celibacy. If I have taken any vow at all, it is to fight for the rights of an innocent, harmless, downtrodden group of outraged personalities. The cross of a Crusade is sewn upon the sleeve of my right arm. To expect from me and from my fellows the renouncement voluntarily undertaken by a Catholic priest is an absurdity, when we join no order, have no faith to uphold, no ecclesiastical system to support. We maintain that we have the right to exist after the fashion in which nature made us. And if we cannot alter your laws, we shall go on

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breaking them. You may condemn us to infamy, exile, prison—as you formerly burned witches. You may degrade our emotional instincts and drive us into vice and misery. But you will not eradicate inverted sexuality. Expel nature with a fork, and you know what happens. "That is enough," says the objector: "We had better close this conversation. I am sorry for you, sorry that you will not yield to sense and force. The Urning must be punished."

## VIII.

### LITERATURE—IDEALISTIC.

To speak of Walt Whitman at all in connection with Ulrichs and sexual inversion seems paradoxical. At the outset it must be definitely stated that he has nothing to do with anomalous, abnormal, vicious, or diseased forms of the emotion which males entertain for males. Yet no man in the modern world has expressed so strong a conviction that "manly attachment," "athletic love," "the high towering love of comrades," is a main factor in human life, a virtue upon which society will have to rest, and a passion equal in its permanence and intensity to sexual affection.

He assumes, without raising the question, that the love of man for man co-exists with the love of man for woman is one and the same individual. The relation of the two modes of feeling is clearly stated in this poem:—

*"Fast-anchored, eternal, O love! O woman I love!  
O bride! O wife! More resistless than I can tell, the thought  
of you  
Then separate, as disembodied, or another born,  
Ethereal, the last athletic reality, my consolation;  
I ascend—I float in the regions of your love, O man,  
O sharer of my roving life."*

Neuropathical Urnings are not hinted at in any passage of his works. As his friend and commentator Mr. Burroughs puts it: "The sentiment is primitive, athletic, taking form in all manner of large and homely out-of-doors images, and springs, as

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anyone may see, directly from the heart and experience of the poet."

This being so, Whitman never suggests that comradeship may occasion the development of physical desires. But then he does not in set terms condemn these desires, or warn his disciples against them. To a Western boy he says:—

*"If you be not silently selected by lovers, and do not silently  
seek lovers,  
Of what use is it that you seek to become eleve of mine?"*

Like Plato, in the Phædrus, Whitman describes an enthusiastic type of masculine emotion, leaving its private details to the moral sense and special inclination of the person concerned.

The language of "Calamus" (that section of "Leaves of Grass" which is devoted to the gospel of comradeship) has a passionate glow, a warmth of emotional tone, beyond anything to which the modern world is used in the celebration of the love of friends. It recalls to our mind the early Greek enthusiasm—that fellowship in arms which flourished among Dorian tribes, and made a chivalry for prehistoric Hellas. Nor does the poet himself appear to be unconscious that there are dangers and difficulties involved in the highly-pitched emotions he is praising. The whole tenor of two mysterious compositions, entitled "Whoever you are, Holding me now in Hand," and "Trickle, Drops," suggests an underlying sense of spiritual conflict. The following poem, again, is sufficiently significant and typical to call for literal transcription:—

*"Earth, my likeness!  
Though you look so impressive, ample and spheric here,  
I now suspect that is not all;  
I now suspect there is something fierce in you, eligible to burst  
forth;*

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*For an athletic is enamoured of me—and I of him,  
But toward him there is something fierce and terrible in me,  
eligible to burst forth,  
I dare not tell it in words—not even in these songs."*

The reality of Whitman's feeling, the intense delight which he derives from the personal presence and physical contact of a beloved man, find expression in "A Glimpse," "Recorders ages hence," "When I heard at the Close of Day," "I saw in Louisiana a Live Oak growing," "Long I thought that Knowledge alone would content me," "O Tan-faced Prairie Boy," and "Vigil Strange I kept on the Field one Night."

It is clear, then, that in his treatment of comradeship, or the impassioned love of man for man, Whitman has struck a keynote, to the emotional intensity of which the modern world is unaccustomed. It therefore becomes of much importance to discover the poet-prophet's *Stimmung*—his radical instinct with regard to the moral quality of the feeling he encourages. Studying his works by their own light, and by the light of their author's character, interpreting each part by reference to the whole and in the spirit of the whole, an impartial critic will, I think, be drawn to the conclusion that what he calls the "adhesiveness" of comradeship is meant to have no interblending with the "amative ness" of sexual love. Personally, it is undeniable that Whitman possesses a specially keen sense of the fine restraint and continence, the cleanliness and chastity, that are inseparable from the perfectly virile and physically complete nature of healthy manhood. Still, we may predicate the same ground-qualities in the early Dorians, those martial founders of the institution of Greek love; and it is notorious to students of Greek civilisation that the lofty sentiment of their chivalry was intertwined with singular anomalies in its historical development.

To remove all doubt about Whitman's own intentions when he composed "Calamus," and promulgated his doctrine of im-

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passioned comradeship, I wrote to him, frankly posing the questions which perplexed my mind. The answer I received, dated Camden, New Jersey, U.S.A., August 19, 1890, and which he permits me to make use of, puts the matter beyond all debate, and confirms the conclusions to which I had been led by criticism. He writes as follows: "About the questions on 'Calamus,' &c., they quite daze me. 'Leaves of Grass' is only to be rightly construed by and within its own atmosphere and essential character—all its pages and pieces so coming strictly under. That the Calamus part has ever allowed the possibility of such construction as mentioned is terrible. I am fain to hope the pages themselves are not to be even mentioned for such gratuitous and quite at the time undreamed and unwished possibility of morbid inferences—which are disavowed by me and seem damnable."

No one who knows anything about Walt Whitman will for a moment doubt his candour and sincerity. Therefore the man who wrote "Calamus," and preached the gospel of comradeship, entertains feelings at least as hostile to sexual inversion as any law-abiding humdrum Anglo-Saxon could desire. It is obvious that he has not even taken the phenomena of abnormal instinct into account. Else he must have foreseen that, human nature being what it is, we cannot expect to eliminate all sexual alloy from emotions raised to a high pitch of passionate intensity, and that permanent elements within the midst of our society will imperil the absolute purity of the ideal he attempts to establish.

These considerations do not, however, affect the spiritual nature of that ideal. After acknowledging, what Whitman has omitted to perceive, that there are inevitable points of contact between sexual inversion and his doctrine of comradeship, the question now remains whether he has not suggested the way whereby abnormal instincts may be moralised and raised to higher value. In other words, are those instincts provided in "Calamus" with the means of their salvation from the filth and mire of brutal appetite? It is difficult to answer this question;

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for the issue involved is nothing less momentous than the possibility of evoking a new chivalrous enthusiasm, analogous to that of primitive Hellenic society, from emotions which are at present classified among the turpitutes of human nature.

Let us look a little closer at the expression which Whitman has given to his own feelings about friendship. The first thing that strikes us is the mystic emblem he has chosen for masculine love. That is the water-plant, or scented rush, called Calamus, which springs in wild places, "in paths untrodden, in the growth by margins of pond-waters." He has chosen these "emblematic and capricious blades" because of their shyness, their aromatic perfume, their aloofness from the patent life of the world. He calls them "sweet leaves, pink-tinged roots, timid leaves," "scented herbage of my breast." Finally, he says:—

*"Here my last words, and the most baffling,  
Here the frailest leaves of me, and yet my strongest-lasting,  
Here I shade down and hide my thoughts—I do not expose  
them,  
And yet they expose me more than all my other poems."*

The manliness of the emotion, which is thus so shyly, mystically indicated, appears in the magnificent address to soldiers at the close of the great war: "Over the Carnage rose Prophetic a Voice." Its tenderness emerges in the elegy on a slain comrade:—

*"Vigil for boy responding kisses (never again on earth  
responding):  
Vigil for comrade swiftly slain—vigil I never forgot, how as  
day brightened,  
I rose from the chill ground, and folded my soldier well in  
his blanket,  
And buried him where he fell."*

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Its pathos and clinging intensity transpire through the first lines of the following piece, which may have been suggested by the legends of David and Jonathan, Achilles and Patroclus, Oretes and Pylades:—

*"When I pursue the conquered fame of heroes, and the  
victories of mighty generals,  
I do not envy the generals,  
Nor the president in his Presidency, nor the rich in his great  
house;  
But when I read of the brotherhood of lovers, how it was  
with them,  
How through life, through dangers, odium, unchanging, long  
and long,  
Through youth, and through middle and old age, how  
unfaltering, how affectionate and faithful they were,  
Then I am pensive—I hastily put down the book, and walk  
away, filled with the bitterest envy."*

But Whitman does not conceive of comradeship as a merely personal possession, delightful to the friends it links in bonds of amity. He regards it essentially as a social and political virtue. This human emotion is destined to cement society and to render commonwealths inviolable. Reading some of his poems, we are carried back to ancient Greece—to Plato's Symposium, to Philip gazing on the Sacred Band of Thebans after the fight at Chaeronea.

*"I dream'd in a dream, I saw a city invincible to the attacks of  
the whole of the rest of the earth;  
I dream'd that was the new City of Friends;  
Nothing was greater there than the quality of robust love—it  
led the rest;  
It was seen every hour in the actions of the men of that city,  
And in all their looks and words."*

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And again:—

*"I believe the main purport of these States is to found a superb friendship, exalté, previously unknown, Because I perceive it waits, and has been always waiting, latent in all men."*

And once again:—

*"Come, I will make the continent indissoluble; I will make the most splendid race the sun ever yet shone upon; I will make divine magnetic lands, With the love of comrades, With the life-long love of comrades.*

*I will plant companionship thick as trees all along the shores of America, and along the shores of the great lakes, and all over the prairies; I will make inseparable cities, with their arms about each other's necks;*

*By the love of comrades,  
By the manly love of comrades.*

*For you these from me, O Democracy, to serve you ma femme!  
For you, for you I am thrilling these songs."*

In the company of Walt Whitman we are very far away from Gibbon and Carlier, from Tardieu and Casper-Liman, from Krafft-Ebing and Ulrichs. What indeed has this "superb friendship, exalté, previously unknown," which "waits, and has been always waiting, latent in all men," that "something fierce in me, eligible to burst forth," "ethereal comradeship," "the last athletic reality"—what has all this in common with the painful topic of the preceding sections of my Essay?

It has this in common with it. Whitman recognises among

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the sacred emotions and social virtues, destined to regenerate political life and to cement nations, an intense, jealous, throbbing, sensitive, expectant love of man for man: a love which yearns in absence, droops under the sense of neglect, revives at the return of the beloved; a love that finds honest delight in hand-touch, meeting lips, hours of privacy, close personal contact. He proclaims this love to be not only a daily fact in the present, but also a saving and ennobling aspiration. While he expressly repudiates, disowns, and brands as "damnable" all "morbid inferences" which may be drawn by malevolence or vicious cunning from his doctrine, he is prepared to extend the gospel of comradeship to the whole human race. He expects Democracy, the new social and political medium, the new religious ideal of mankind, to develop and extend "that fervid comradeship," and by its means to counterbalance and to spiritualise what is vulgar and materialistic in the modern world. "Democracy," he maintains, "infers such loving comradeship, as its most inevitable twin or counterpart, without which it will be incomplete, in vain, and incapable of perpetuating itself."

If this be not a dream, if he is right in believing that "threads of manly friendship, fond and loving, pure and sweet, strong and life-long, carried to degrees hitherto unknown," will penetrate the organism of society, "not only giving tone to individual character, and making it unprecedently emotional, muscular, heroic, and refined, but having deepest relations to general politics"—then are we perhaps justified in foreseeing here the advent of an enthusiasm which shall rehabilitate those outcast instincts, by giving them a spiritual atmosphere, an environment of recognised and healthy emotions, wherein to expand at liberty and purge away the grossness and the madness of their pariahdom?

This prospect, like all ideals, until they are realised in experience, may seem fantastically visionary. Moreover, the substance of human nature is so mixed that it would perhaps be fanatical

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to expect from Whitman's chivalry of "adhesiveness" a more immaculate purity than was attained by the mediæval chivalry of "amativeness." Still that mediæval chivalry, the great emotional product of feudalism, though it fell short of its own aspiration, bequeathed incalculable good to modern society by refining and clarifying the crudest of male appetites. In like manner, the democratic chivalry, announced by Whitman, may be destined to absorb, control, and elevate those darker, more mysterious, apparently abnormal appetites, which we have seen to be widely diffused and ineradicable in the ground-work of human nature.

Returning from the dream, the vision of a future possibility, it will at any rate be conceded that Whitman has founded comradeship, the enthusiasm which binds man to man in fervent love, upon a natural basis. Eliminating classical associations of corruption, ignoring the perplexing questions of a guilty passion doomed by law and popular antipathy to failure, he begins anew with sound and primitive humanity. There he discovers "a superb friendship, exalté, previously unknown." He perceives that "it waits, and has been always waiting, latent in all men." His method of treatment, fearless and uncowed by any thought of evil, his touch upon the matter, chaste and wholesome and aspiring, reveal the possibility of restoring in all innocence to human life a portion of its alienated or unclaimed moral birth-right. The aberrations we have been discussing in this treatise are perhaps the morbid symptoms of suppression, of hypertrophy, of ignorant misregulation, in a genuine emotion capable of being raised to good by sympathetic treatment.

It were well to close upon this note. The half, as the Greeks said, is more than the whole; and the time has not yet come to raise the question whether the love of man for man shall be elevated through a hitherto unapprehended chivalry to nobler powers, even as the barbarous love of man for woman once was. This question at the present moment is deficient in actuality. The world cannot be invited to entertain it.

## IX.

### EPILOGUE

The conclusions to which I am led by this enquiry into sexual inversion are that its several manifestations may be classified under the following categories: (1) Forced abstinence from intercourse with females, or *faute de mieux*; (2) Wantonness and curious seeking after novel pleasure; (3) Pronounced morbidity; Inborn instinctive preference for the male and indifference for the female sex; (4) Epochs of history when the habit has become established and endemic in whole nations.

Under the first category we group the phenomena presented by schools, prisons, convents, ships, garrisons in solitary stations, nomadic tribes of marauding conquerors.

To the second belong those individuals who amuse themselves with experiments in sensual pleasure, men jaded with ordinary sexual indulgence, and indifferent voluptuaries. It is possible that something morbid or abnormal usually marks this class.

To the third we assign clear cases of hereditary malady, in which a want of self-control is prominent, together with sufferers from nervous lesion, wounds, epilepsy, senile brain-softening, in so far as these physical disturbances are complicated with abnormal passions.

The fourth includes the whole class of Urnings, who have been hitherto ignored by medical investigators, and on whose numerical importance Ulrichs has perhaps laid exaggerated stress. These individuals behave precisely like persons of normal sexual proclivities, display no signs of insanity, and have no morbid constitutional diathesis to account for their peculiarity.

Under the existing conditions of European Society, these four categories exist sporadically. That is to say, the members of

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them are found scattered through all communities, but are nowhere recognised except by the penal code and the medical profession. In the fifth category we are brought face to face with the problem offered by ancient Hellas, by Persia, by Afghan, by the peoples of what Burton calls the Sotadic Zone. However we may account for the origin of sexual inversion, the instinct has through usage, tradition, and social toleration passed here into the nature of the race; so that the four previous categories are confounded, or, if distinguished, are only separable in the same way as the vicious and morbid affections of the ordinary sexual appetite may be differentiated from its healthier manifestations.

Returning to the first four categories, which alone have any importance for a modern European, we perceive that only one of them, the third, is positively morbid, and only one, the second, is *ipso facto* vicious. The first is immoral in the same sense as all incontinence, including self-abuse, fornication, and so forth, practiced *faute de mieux*, is immoral; but it cannot be called either morbid or positively vicious, because the habit in question springs up under extra-social circumstances. The members of the fourth category are abnormal through their constitution. Whether we refer that abnormality to atavism, or to some hitherto unapprehended deviation from the rule in their sexual conformation, there is no proof that they are the subjects of disease. At the same time it is certain that they are not deliberately vicious.

The treatment of sexual inversion by society and legislation follows the view taken of its origin and nature. Ever since the age of Justinian, it has been regarded as an unqualified crime against God, the order of the world, and the State. This opinion, which has been incorporated in the codes of all the Occidental races, sprang originally from the conviction that sterile passions are injurious to the tribe by checking propagation. Religion adopted this view, and, through the legend of Sodom and Gomorrah, taught that God was ready to punish whole nations

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with violent destruction if they practised the "unmentionable vice." Advancing civilisation, at the same time, sought in every way to limit and regulate the sexual appetite; and while doing so, it naturally excluded those forms which were not agreeable to the majority, which possessed no obvious utility, and which *prima facie* seemed to violate the cardinal laws of human nature.

Social feeling, moulded by religion, by legislation, by civility, and by the persistent antipathies of the majority regards sexual inversion with immitigable abhorrence. It does not distinguish between the categories I have indicated, but includes all species under the common condemnation of crime.

Meanwhile, of late years, we have come to perceive that the phenomena presented by sexual inversion, cannot be so roughly dealt with. Two great nations, the French and the Italian, by the "Code Napoleon" and the "Codice Penale" of 1889, remove these phenomena from the category of crime into that of immorality at worst. That is to say, they place the intercourse of males with males upon the same legal ground as the normal sexual relation. They punish violence, protect minors, and provide for the maintenance of public decency. Within these limitations, they recognise the right of adults to deal as they chose with their persons.

The new school of anthropologists and psychological physicians study sexual inversion partly on the lines of historical evolution, and partly from the point of view of disease. Mixing up atavism and heredity with nervous malady in the individual, they wish to substitute medical treatment for punishment, life-long sequestration in asylums for terms of imprisonment differing in duration according to the offence.

Neither society nor science entertains the notion that those instincts which the laws of France and Italy tolerate, under certain restrictions, can be simply natural in a certain percentage of male persons. Up to the present time the Urning has not been considered as a sport of nature in her attempt to differen-

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tiate the sexes. Ulrichs is the only European who has maintained this view in a long series of polemical and imperfectly scientific works. Yet facts brought daily beneath the notice of open-eyed observers prove that Ulrichs is justified in his main contention. Society lies under the spell of ancient terrorism and coagulated errors. Science is either wilfully hypocritical or radically misinformed.

Walt Whitman, in America, regards what he calls "manly love" as destined to be a leading virtue of democratic nations, and the source of a new chivalry. But he does not define what he means by "manly love." And he emphatically disavows any "morbid inferences" from his doctrine as "damnable."

This is how the matter stands now. The one thing which seems clear is that sexual inversion is no subject for legislation, and that the example of France and Italy might well be followed by other nations. The problem ought to be left to the physician, the moralist, the educator, and finally to the operation of social opinion.

### SUGGESTIONS ON THE SUBJECT OF SEXUAL INVERSION IN RELATION TO LAW AND EDUCATION

#### I.

The laws in force against what are called unnatural offences derive from an edict of Justinian, A.D. 538. The Emperor treated these offences as criminal, on the ground that they brought plagues, famines, earthquakes, and the destruction of whole cities, together with their inhabitants, upon the nations who tolerated them.

#### II.

A belief that sexual inversion is a crime against God, nature,

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and the State pervades all subsequent legislation on the subject. This belief rests on (1) theological conceptions derived from the Scriptures; (2) a dread of decreasing the population; (3) the antipathy of the majority for the tastes of the minority; (4) the vulgar error that antiphysical desires are invariably voluntary, and the result either of inordinate lust or of satiated appetites.

### III.

Scientific investigation has proved in recent years that a very large proportion of persons in whom abnormal sexual inclinations are manifested possess them from their earliest childhood, that they cannot divert them into normal channels, and that they are powerless to get rid of them. In these cases, then, legislation is interfering with the liberty of individuals, under a certain misconception regarding the nature of their offence.

### IV.

Those who support the present laws are therefore bound to prove that the coercion, punishment, and defamation of such persons are justified either (1) by any injury which these persons suffer in health of body or mind, or (2) by any serious danger arising from them to the social organism.

### V.

Experience, confirmed by scientific observation, proves that the temperate indulgence of abnormal sexuality is no more injurious to the individual than a similar indulgence of normal sexuality.

### VI.

In the present state of over-population, it is not to be apprehended that a small minority of men exercising sterile and

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abnormal sexual inclinations should seriously injure society by limiting the increase of the human race.

### VII.

Legislation does not interfere with various forms of sterile intercourse between men and women: (1) prostitution, (2) cohabitation in marriage during the period of pregnancy, (3) artificial precautions against impregnation, and (4) some abnormal modes of congress with the consent of the female. It is therefore in an illogical position, when it interferes with the action of those who are naturally sterile, on the ground of maintaining the numerical standard of the population.

### VIII.

The danger that unnatural vices, if tolerated by the law, would increase until whole nations acquired them, does not seem to be formidable. The position of women in our civilisation renders sexual relations among us occidentals different from those of any country—ancient Greece and Rome, modern Turkey and Persia—where antiphysical habits have hitherto become endemic.

### IX.

In modern France, since the promulgation of the Code Napoleon, sexual inversion has been tolerated under the same restrictions as normal sexuality. That is to say, violence and outrages to public decency are punished, and minors are protected, but adults are allowed to dispose as they like of their own persons. The experience of nearly a century shows that in France, where sexual inversion is not criminal *per se*, there has been no extension of it through society. Competent observers, like agents of police, declare that London, in spite of our penal legislation, is no less notorious for abnormal vice than Paris.

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### X.

Italy, by the Penal Code of 1889, adopted the principles of the Code Napoleon on this point. It would be interesting to know what led to this alteration of the Italian law. But it cannot be supposed that the results of the Code Napoleon of France were not fully considered.

### XI.

The severity of the English statutes render them almost incapable of being put in force. In consequence of this the law is not unfrequently evaded, and crimes are winked at.

### XII.

At the same time our laws encourage blackmailing upon false accusation; and the presumed evasion of their execution places from time to time a vile weapon in the hands of unscrupulous politicians, to attack the Government in office. Examples: the Dublin Castle Scandals of 1884, the Cleveland Street Scandals of 1889.

### XIII.

Those who hold that our penal laws are required by the interests of society must turn their attention to the higher education. This still rests on the study of the Greek and Latin classics, a literature impregnated with pæderastia. It is carried on at public schools, where young men are kept apart from females, and where homo-sexual vices are frequent. The best minds of our youth are therefore exposed to the influences of a pæderastic literature at the same time that they acquire the knowledge and experience of unnatural practices. Nor is any

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trouble taken to correct these adverse influences by physiological instruction in the laws of sex.

### XIV.

The points suggested for consideration are whether England is still justified in restricting the freedom of adult persons, and rendering certain abnormal forms of sexuality criminal, by any real dangers to society: after it has been shown (1) that abnormal inclinations are congenital, natural, and ineradicable in a large percentage of individuals; (2) that we tolerate sterile intercourse of various types between the two sexes (3) that our legislation has not suppressed the immorality in question; (4) that the operation of the Code Napoleon for nearly a century has not increased this immorality in France; (5) that Italy, with the experience of the Code Napoleon to guide her, adopted its principles in 1889; (6) that the English penalties are rarely inflicted to their full extent; (7) that their existence encourages blackmailing, and their non-enforcement gives occasion for base political agitation; (8) that our higher education is in open contradiction to the spirit of our laws.

FINIS.







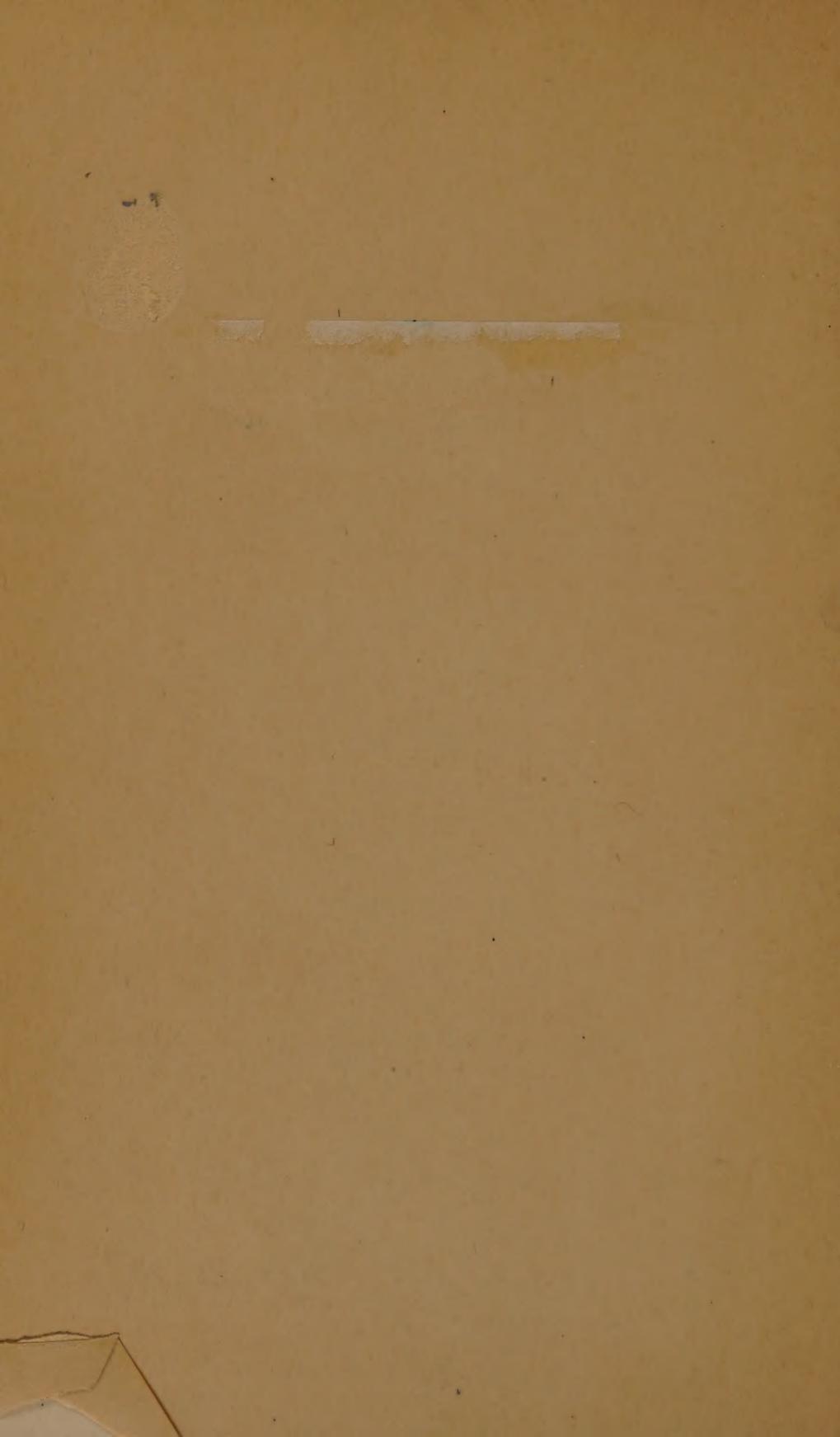












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